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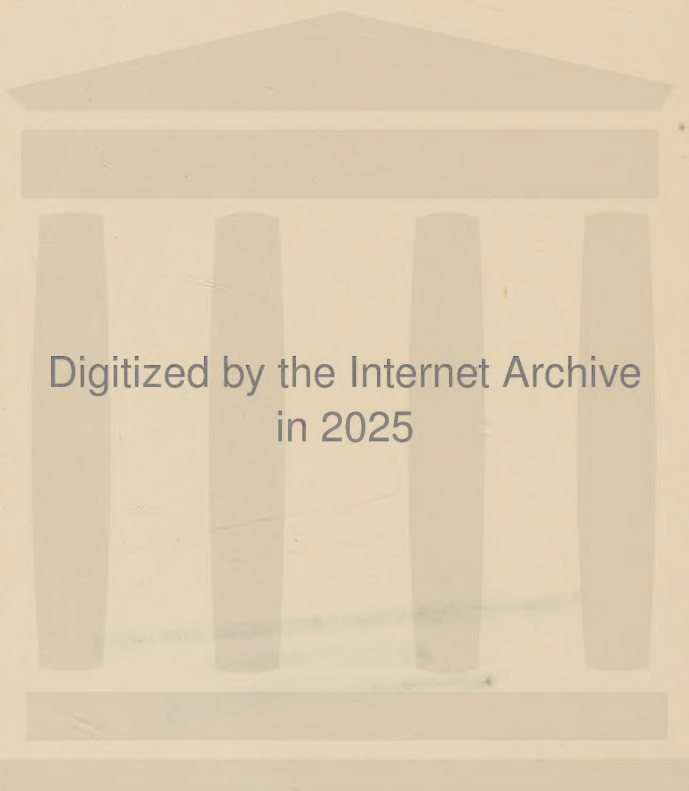
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THE
SCOFIELD
Bible Correspondence School

COURSE OF STUDY.

Vol. I.
THE OLD TESTAMENT.

By C. I. SCOFIELD, D. D.

NINTH EDITION

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SECTION I.

THE SCRIPTURES.

INSTRUCTIONS TO STUDENTS.

1. The Course of Study is divided into seven sections, and it is required that the sections be studied in order. No examination out of this order can be received.

When you have completed the study of a Section or Part, write out the answers (following the printed instructions) and return the examination **in the return envelope**.

2. You should procure a good Bible.

3. It will be found advantageous for two or more to study together.

4. ALWAYS look out the Scripture references; these, and not the printed lessons, are the real subject of study.

5. Never leave a lesson until you understand it.

6. If difficulties arise, write to The Scofield Bible Correspondence School, P. O. Box 502, New York, N. Y., U. S. A.

7. If your examinations are erroneous, but indicate real effort on your part, your errors will be pointed out and the opportunity given for a supplementary examination.

8. Answers must be written on one side of common note paper.

9. Number the answers to correspond with the numbers of the questions, but do not copy the questions.

10. Examinations **rolled**, written on **both sides**, or in **pencil**, will be returned unread; also if incomplete.

11. Stamps must be sent with examinations, the return of which is desired, otherwise they will be destroyed after inspection. Foreign students should remit postal order instead of stamps.

12. Where answers are required to be from memory, the student must use neither the Scripture nor the lesson outlines. In all other cases, the Scriptures, but not the lesson outlines, may be used.

13. At the end of the Course you will receive a diploma if ninety per cent of the answers are correct. The graduation examination will be sent when the final Course examination is accepted.

14. If an unexplained interval of six months shall elapse without the return of an examination, the student's connection with the school will cease.

15. Full name and address of student **must** be written on both the examination and envelope.

16. Stamps should be inclosed in smaller envelope, which must be pinned to first page of examination.

COURSE OF STUDY.

SECTION I. THE SCRIPTURES.

1. INSPIRATION: ITS NATURE AND EXTENT.
 - a.* The testimony of Christ and of the writers.
 - b.* The proof from fulfilled prophecy.
2. THE DIVISIONS OF THE SCRIPTURES.
 - (1) **Structural or outward.**
 - a.* Into Testaments.
 - b.* Into books (dates and writers).
 - c.* Into groups of books.
 - (2) **Spiritual—divisions by subject-matter.**
 - a.* Dispensational divisions.
 - b.* Ethnic divisions (Jew, Gentile, etc.).
 - c.* Miscellaneous divisions (Saved and unsaved, salvation and rewards, standing and state, etc.).
3. THE INTERPRETATION OF SCRIPTURE.
 - a.* Typical Scriptures.
 - b.* Historical Scriptures.
 - c.* Prophetical Scriptures.

SECTION II. THE STUDY OF THE SCRIPTURES.

1. HOW TO STUDY THE PENTATEUCH AND HISTORICAL BOOKS.
 - a.* Types.
 - b.* Narratives.
 - c.* Prophetical portions.
2. HOW TO STUDY THE POETICAL BOOKS.
 - a.* In general.
 - b.* Special books (Job, Canticles, etc.).
3. HOW TO STUDY THE PROPHETICAL BOOKS.
4. HOW TO STUDY THE GOSPELS.
 - a.* Matthew.
 - b.* Mark.
 - c.* Luke.
 - d.* John.

5. HOW TO STUDY THE ACTS AND EPISTLES. :
6. HOW TO STUDY THE REVELATION.

SECTION III. THE GREAT WORDS OF SCRIPTURE.

1-Sin; 2-Sacrifice; 3-Atonement; 4-Redemption; 5-Pro-pitiation; 6-Reconciliation; 7-Righteousness; 8-Repentance; 9-Conversion; 10-Faith; 11-Justification; 12-Assurance; 13-Sanctification; 14-Life; 15-Forgiveness; 16-Glory; 17-Re-ward; 18-Punishment; 19-World; 20-Church; 21-Kingdom; 22-Sonship; 23-Adoption, etc.

SECTION IV. GOD — FATHER, SON AND HOLY SPIRIT.

1. THE FATHER.
 - a.* Old Testament names of God.
 - b.* The New Testament doctrine of the Fatherhood.
2. THE LORD JESUS CHRIST.
 - a.* His deity—**Lord**.
 - b.* His humanity—**Jesus**.
 - c.* His offices—**Christ**.
 - (1) **His prophetic office.**
 - (2) **His priestly office.**
Sacrificer.
Intercessor.
Advocate.
 - (3) **His kingly office.**
3. THE HOLY SPIRIT.
 - a.* Personality.
 - b.* Deity.
 - c.* Offices.

SECTION V. THE SAINTS.

1. WHAT THEY WERE. The scriptural doctrine of man.
2. WHAT THEY ARE.
 - a.* By the new birth.
 - b.* By adoption.
 - c.* By appointment.
 - d.* By destiny.

SECTION VI. THE SERVICE OF SAINTS.

1. THE ENABLING.
 - a.* Gifts of the Spirit.
 - b.* The guidance of the Lord.
2. THE CONDITIONS OF FRUITFUL SERVICE.
 - a.* Abiding.
 - b.* Cleansing.
 - c.* Filling.
 - d.* Prayer.
 - e.* Obedience.
3. THE MINISTRY OF THE WORD.
 - a.* The use of the Bible in personal work.
 - b.* What to preach.
 - c.* How to preach.

SECTION VII. THE FUTURE.

1. PROPHETICAL EPOCHS.
 - a.* The times of the Gentiles.
 - b.* The day of the Lord.
 - c.* The last days.
 - d.* The great tribulation.
 - e.* The millennium.
 - f.* The eternal state.
2. PROPHETICAL EVENTS.
 - a.* The fullness of the Gentiles.
 - b.* The parousia of Christ.
 - (1) The first resurrection.
 - (2) The rapture of the Church.
 - (3) The bema of Christ.
 - (4) The marriage of the Lamb.
 - c.* The glorious appearing.
 - d.* The judgment of the nations.
 - e.* The Millennium.
 - f.* The loosing of Satan and the revolt of the nations.
 - g.* The judgment of the great white throne.

LESSON I.

The Nature and Extent of the Inspiration of the Scriptures.

I. THE TESTIMONY OF CHRIST.

THE ARGUMENT.—Jesus Christ knew whether the Scriptures were true, inspired and authoritative. He knew the writers. Whatever he said about the Scriptures is therefore true and final to every believer.

1. THE OLD TESTAMENT.

a. The Mosaic authorship and inspiration of the Pentateuch.

Matt. xxii. 23-32. Note "Moses said" (verse 24), "The Scriptures" (verse 29), and "spoken unto you by God" (verse 31).

Mark vii. 8-13. Connect "commandment of God" (verse 9) with "Moses said" (verse 10).

Mark xii. 26. "Book of Moses;" "GOD SPAKE unto him."

John v. 46. "Moses * * * wrote of ME."

Luke xvi. 29-31.

Luke xxiv. 25-27, 44, 45.

John xvii. 17. "Thy word is truth."

b. The miraculous narratives of the Old Testament are true.

Creation. Matt. xix. 4.

The flood. Luke xvii. 27. "The flood came."

Destruction of Sodom. Luke xvii. 29.

Lot's wife. Luke xvii. 32.

Jonah. Matt. xii. 40. "Jonas was * * * in the whale's belly."

Naaman. Luke iv. 27. "Was cleansed."

c. The Psalms and prophetical books are inspired.

Mark xii. 36. "David said by the Holy Ghost."

Luke iv. 17-21. "This day * * * fulfilled."

Matt. xxiv. 15. "Daniel the prophet."

2. THE NEW TESTAMENT.

Not one word of the New Testament had been written when Christ departed from the earth; but we have His express authority for receiving it as the inspired word of God

a. He said plainly that He would leave the revelation & truth unfinished.

John xvi. 12.

b. He promised that this revelation should be completed after His departure.

John xvi. 13.

c. He chose certain persons to receive such additional revelations, and to be His witnesses, preachers and teachers after His departure.

John xvi. 13; John xv. 27; Acts i. 8; Matt. xxviii. 19, 20; Acts ix. 15-17.

d. Knowing beforehand what they would write, He gave their words precisely the same authority as His own.

Matt. x. 14, 15. "Your word."

Luke x. 16. "Heareth you, heareth ME."

John xiii. 20.

John xvii. 20. "Through **their** word "

3. THE EXTENT TO WHICH THE BIBLE IS INSPIRED.

a. The testimony of Christ.

John xiv. 10. "The **words**."

John xvii. 8. "The **words**."

John vi. 63. "The **words**."

John viii. 47. "The **words**."

John xii. 48. "My words."

Matt. v. 18. "Jot"—"tittle."

b. The testimony of the writers.

Moses. Exodus iv. 10-12; xxxiv. 27.

David. 2 Sam. xxiii. 2.

Solomon. Proverbs xxx. 6.

Isaiah vi. 5-8.

Jeremiah i. 7; xxxvi. 1, 2.

Zech. vii. 7.

Balaam. Numbers xxii. 38; xxiii. 12-16.

Paul. 1 Cor. ii. 13.

Christ. John xiv. 10; viii. 40; xvii. 8.

Jude 3-17, Revised Version.

We conclude, therefore, upon the testimony of Christ, and of the writers themselves, that the Scriptures are verbally inspired—that the Holy Spirit gave the **words**. The notion that “the inspiration is in the concept,” and not in the words, is contrary to the express declaration of the witnesses who **knew**.

LESSON II.

The Nature and Extent of the Inspiration of the Scriptures.—Continued.

II. THE PROOF FROM FULFILLED PROPHECY.

THE ARGUMENT.—If the Scriptures contain predictions of future events uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and if these predictions are so detailed, minute, and specific as to exclude the possibility that they are mere guesses; and if these ancient, elaborate, and specific predictions have been fulfilled with literal exactness, under circumstances which forbid the theory that the prediction suggested the fulfillment, then we **must** say that such predictions are superhuman—that is, inspired. But the Scriptures contain hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages, so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have guessed or anticipated them; and these predictions have been fulfilled by the elements, and by men who were ignorant of them, or who

utterly disbelieved them, or who struggled with frantic desperation to avert their fulfillment. We therefore say the Scriptures are inspired. "Prophecy came not in olden time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 21.

1. FULFILLED PROPHECIES CONCERNING THE JEWISH PEOPLE.

a. **The Egyptian bondage and deliverance.**

Gen. xv. 13 with Exodus i. 13, 14.

Gen. xv. 14 with Exodus xii. 27-41.

b. **The apostasy.**

Deut. xxviii. 15, 37, 62-67 with 2 Kings xvii. 5-7.

Deut. xxviii. 45, 49, 53 with 2 Kings vi. 24-29.

Levit. xxvi. 15, 31-33 with 2 Kings xxv. 1-11.

Dan. ix. 11, 12.

Isa. vi. 9, 10.

Deut. xxviii. 32-41.

Hosea iii. 4.

2. FULFILLED PROPHECIES CONCERNING BABYLON.

Jer. li. whole chapter, especially verses 8, 11, 26, 28, 29, 31, 36, 37.

3. FULFILLED PROPHECIES CONCERNING ASSYRIA.

Isa. vii. 17-20 with 2 Kings xviii. 9-13.

Isa. x. 12-24.

4. FULFILLED PROPHECIES CONCERNING CHRIST.

a. **His humanity.**

Gen. iii. 15 with Luke ii. 7; Gal. iv. 4.

Isa. vii. 14 with Matt. i. 21-23.

Gen. xii. 3 with Heb. ii. 16, 17.

b. **His divinity.**

Isa. ix. 6 with Matt. xvii. 5.

Psa. ii. 7, 8 with John x. 30.

Zech. xiii. 7 with Phil. ii. 6.

c. **His lineage.**

Gen. xii. 3 with Gal. iii. 16.

Gen. xxi. 12 with Luke iii. 34.

Gen. xxviii. 14 with Matt. i. 2.

Gen. xlix. 10 with Heb. vii. 14.

Isa. xi. 1 with Matt. i. 5.

2 Sam. vii. 14-16 with Luke i. 31-33.

d. **His forerunner.**

Mal. iii. 1 with Luke i. 76.

Mal. iv. 5 with Luke i. 17.

Isa. xl. 3 with Matt. iii. 3.

e. **His birth.**

Isa. vii. 14 with Matt. i. 18-21.

Micah v. 2 with Luke ii. 4-7.

f. **His offices.** [

Prophet:

Deut. xviii. 15 with Luke ix. 35.

Isa. lxi. 1, 2 with Luke iv. 16-20.

Priest:

Psa. cx. 4 with Heb. v. 5, 6.

Isa. xl. 11 with John x. 14.

King:

Zech. ix. 9 with Matt. xxi. 1-9.

Micah v. 2 with Matt. ii. 1, 2.

g. **His humiliation.**

Zech. xiii. 6, 7, with Luke xxiii. 33.

Psa. lxix. 8 with John vii. 5.

Isa. liii. 2 with Mark vi. 3.

Isa. liii. 3 with John xix. 15.

Isa. liii. 3 with Mark xv. 33, 34.

Isa. liii. 7 with Luke xxiii. 8, 9.

Isa. liii. 7 with Matt. xxvii. 12.

Isa. l. 6 with Matt. xxvi. 67.

Isa. l. 6 with John xix. 1.

Isa. lii. 14 with Mark xv. 17.

Isa. lii. 14 with Luke xxii. 63, 64.

h. **His crucifixion and death.**

In the study of the predictions of the death of Christ by crucifixion, it should be borne in mind that, at the date of the writing of these prophecies, nothing could have seemed a wilder improbability. And this improbability was two-fold: 1. That Messiah should die at all. 2. That He should die by a form of punishment not known among the Jews.

Zech. xii. 10 with John xx. 24-29.

Zech. xiii. 6 with John xx. 24-29.

Psa. xxii. 1 with Matt. xxvii. 46.

Psa. xxii. 7, 8 with Luke xxiii. 35, 36.

Psa. xxii. 12, 13 with Mark xv. 29-31.

Psa. xxii. 14, 17.*

Psa. xxii. 18 with John xix. 22-24.

Isa. lii. 14 with Mark xv. 17; Luke xxii. 64; Matt.
xxvi. 67.

Isa. liii. 3 with John xix. 15.

Isa. liii. 7 with Luke xxiii. 8, 9; Matt. xxvii. 12.

Isa. liii. 9 with Matt. xxvii. 57, 60.

Psa. xxxiv. 20 with John xix. 33-36.

i. **His resurrection.**

Psa. xvi. 10 with Luke xxiv. 1-3, and Eph. iv. 8.

Jonah i. 17 with Matt. xii. 39, 40.

*Canon Farrar calls this passage, written more than one thousand years before Christ, "an intensely graphic picture of death by crucifixion." Note the details: Bones [of the arms, hands and pelvis] out of joint; action of heart affected; strength exhausted; intense thirst; partial nudity, etc. All these are concomitants of death by crucifixion.

LESSON III.

The Divisions of the Scriptures.

I. STRUCTURAL, OR OUTWARD.

- a.* } OLD TESTAMENT, 39 BOOKS.
 } NEW TESTAMENT. 27 BOOKS.
b. BOOKS.

OLD TESTAMENT.

GROUP.	BOOK.	WRITER.
Pentateuch.	Genesis.	Moses.
	Exodus.	Moses.
	Leviticus.	Moses.
	Numbers.	Moses.
	Deuteronomy.	Moses.
Historical.	Joshua.	Joshua.
	Judges.	Samuel?
	Ruth.	Samuel?
	I, II Samuel.	Unknown.
	I, II Kings.*	Ezra?
	I, II Chronicles.	Ezra?
	Ezra.	Ezra.
	Nehemiah.	Nehemiah.
Poetical.	Esther.	Mordecai?
	Job.	Job?
	Psalms.	David, et al.
	Proverbs.	Solomon.
	Ecclesiastes.	Solomon.
	Song of Solomon.	Solomon.
Prophetic. (Pre-Exile).	Lamentations.	Jeremiah.
	Jonah.	Jonah.
	Amos.	Amos.
	Hosea.	Hosea.
	Obadiah.	Obadiah.
	Joel.	Joel.
	Isaiah.	Isaiah.
	Micah.	Micah.
	Nahum.	Nahum.
	Zephaniah.	Zephaniah.
Prophetic. (Exilic).	Habakkuk.	Habakkuk.
	Jeremiah.	Jeremiah.
	Ezekiel.	Ezekiel.
Prophetic. (Post-Exile).	Daniel.	Daniel.
	Haggai.	Haggai.
	Zechariah.	Zechariah.
	Malachi.	Malachi.

NEW TESTAMENT.

GROUP.	BOOK.	WRITER.
Historical.	Matthew.	Matthew.
	Mark.	Mark.
	Luke.	Luke.
	John.	John.
	Acts.	Luke.
Doctrinal.	Galatians.	Paul.
	Romans.	Paul.
	Hebrews.	Paul.
Church order, ministry, etc.	I Corinthians.	Paul.
	II Corinthians.	Paul.
	I Timothy.	Paul.
	Titus.	Paul.
Church truth.	Ephesians.	Paul.
	Colossians.	Paul.
Christian life.	Philippians.	Paul.
	I Thess.	Paul.
	Philemon.	Paul.
	James.	James.
	I Peter.	Peter.
	I John.	John.
The course and end of this age.	II Thess.	Paul.
	II Timothy	Paul.
	II Peter.	Peter.
	II John.	John.
	III John.	John.
	Jude.	Jude.
Prophetical.	Revelation.	John.

NOTES.

1. The **Biblical** division of the Old Testament is into three parts: (1) The Law, by which were meant the five books of Moses; (2) The Prophets, in which classification were included the historical books, and (3) The Psalms, including in this class the poetical books. Luke xxiv. 44.

2. The Jewish or Rabbinical division, which is followed in Luke xxiv. 27, was into the **Law**, the **Prophets**, and the **Writings**.

3. Hebrew poetry was of three kinds: (1) **Lyrical**, of which the Song of Deborah is an example; (2) **Gnomic**, or sententious, pithy sayings, of which Proverbs is the characteristic example, though Ecclesiastes is a more developed type of the same method; (3) **Dramatic**, as Job or Canticles.

4. The common division of the Prophets into Major and Minor, based upon the length or brevity of the writings, is mechanical and unscientific. The true division is the Babylonish captivity, for the writings themselves take color from that epoch, considered as approaching, as present, and as past.

LESSON IV.

The Divisions of the Scriptures.—Continued.

II. SPIRITUAL—DIVISIONS BY SUBJECT-MATTER.

a. DISPENSATIONAL DIVISIONS.

A dispensation is a period of time during which God deals in a particular way with man in respect to sin, and to man's responsibility.

Examples.—The Dispensation of Innocence, during which Adam and Eve were responsible to keep their innocence by abstaining from the fruit of the tree of the knowledge of good and evil. The Dispensation of Law, when the Jews were responsible to keep the law.

The Scriptures divide time, or the whole period from the creation of Adam to the "new heaven and a new earth" of Rev. xxi., into seven dispensations of unequal length. Five have been fulfilled, we are living in the sixth, and have before us the seventh. All have closed, or will close, in judgment.

1. INNOCENCY.

This dispensation extended from the creation of Adam to the expulsion from Eden. The consequences of the failure of man under this first dispensation have been the most disastrous and far-reaching of any.

- (1) Man's state at the beginning. Gen. i. 26-29.
- (2) His responsibility. Gen. ii. 16, 17.
- (3) His failure. Gen. iii. 6.
- (4) The judgment. Gen. iii. 24.
- (5) Consequences. Gen. iii. 14-19; Rom. v. 12, 18, 19.

2. CONSCIENCE.

This dispensation extended from the fall to the flood. By the fall Adam and Eve acquired, and transmitted to the race, the knowledge of good and evil, or **natural conscience**. By this the race came under responsibility to do good and not evil.

- (1) Man's state at the beginning. Gen. iii. 22.
- (2) His responsibility. Gen. iv. 7, f. c.
- (3) His failure. Gen. vi. 5, 11, 12.
- (4) The judgment. Gen. vii. 11, 12, 23.

3. HUMAN GOVERNMENT.

Out of the judgment which terminated the dispensation of conscience, God saved eight persons, to whom He gave the purged earth, with ample power to govern it. This dispensation extended from the end of the flood to the dispersion at Babel.

- (1) Man's state at the beginning. Gen. vii. 1; Heb. xi. 7.
- (2) His responsibility. Gen. ix. 1, 6.
- (3) His failure. Gen. xi. 1-4.
- (4) The judgment. Gen. xi. 5-8.

4. PROMISE.

Out of the dispersed descendants of the builders of Babel God called one man, Abram, with whom he entered into **covenant**. He promised Abram (*a*) a land; (*b*) a natural or earthly seed; (*c*) a spiritual or heavenly seed. Other promises were conditional upon faithfulness and obedience. This dispensation extended from the call of Abram to the giving of the law.

- (1) Man's state at the beginning. Gen. xii. 1-3; xiii. 14-17; xv. 5.
- (2) His responsibility. Gen. xxvi. 2, 3.
- (3) His failure. Gen. xlvii. 1.
- (4) The judgment. Ex. i. 8-14.

5. LAW.

This dispensation extends from Sinai to Calvary—from the Exodus to the Cross. God, in grace, visited and delivered His people out of Egyptian bondage. At Sinai He proposed, after reminding them of the marvelous **grace** of their deliverance, to give them the law. Instead of humbly pleading for a continued relation of grace, they presumptuously answered: "All that the Lord hath spoken we will do."

The history of Israel in the wilderness and in the land is one long record of flagrant, persistent violation of the law, and at last, after multiplied warnings, God closed the testing of man by law in judgment, and first Israel, and then Judah, were driven out of the land into a dispersion which still continues. A feeble remnant returned under Ezra and Nehemiah, of which, in due time, Christ came: "Born of a woman—made under the law." Him both Jews and Gentiles conspired to crucify.

During this dispensation the entire Old Testament was written, and all that portion from Ex. xix. to the end is legal in its spirit, and has a primary application to the Jews only.

- (1) Man's state at the beginning. Ex. xix. 1-4.
- (2) His responsibility. Ex. xix. 5, 6; Rom. x. 5.
- (3) His failure. 2 Kings xvii. 7-17, 19; Acts ii. 22, 23.
- (4) The judgment. 2 Kings xvii. 1-6, 20; xxv. 1-11; Luke xxi. 20-24.

6. GRACE.

The sacrificial death of the Lord Jesus Christ introduced the dispensation of pure grace—which means undeserved favor, or God **GIVING** righteousness, instead of God **REQUIRING** righteousness, as under law.

Salvation, perfect and eternal, is now freely offered to Jew and Gentile upon the one condition of faith.

All of the New Testament was written in the early days of this dispensation. The four Gospels, giving the life and teachings of Christ, connect the dispensation of law with the dispensation of grace, and partake of the character of each. The Acts and the Epistles belong wholly to the dispensation of grace.

The predicted result of this testing of man under **grace** is judgment upon an unbelieving world and an apostate church.

- (1) Man's state at the beginning. Matt. xviii. 11; Rom. iii. 19, 23.
- (2) His responsibility. John i. 11-13; iii. 36.
- (3) His predicted failure. Luke xix. 12-14; xviii. 8; Matt. xxiv. 37-39.
- (4) The judgment. 2 Thess. ii. 7-12.

The first event in the closing of this dispensation will be the descent of the Lord from heaven, when sleeping saints will be raised and, together with believers then living, caught up "to meet the Lord in the air." 1 Thess. iv. 16, 17.

Then follows the brief period called "the great tribulation." Matt. xxiv. 21, 22; Zeph. i. 15-18; Dan. xii. 1; Jer. xxx. 5-7; Rev. vii. 14, R. V.

After this occurs the personal return of the Lord to **the earth** in power and great glory, and the judgments which close the sixth and introduce the seventh and last dispensation. Matt. xxiv. 29, 30; xxv. 31-46.

7. THE KINGDOM.

After the purifying judgments which attend the personal return of Christ to the earth, He will reign over restored Israel and over the earth for one thousand years. This is the period commonly called the millennium. The seat of His power will be Jerusalem and the saints of this dispensation will reign with Him. Acts xv. 14-17; Isa. ii. 1-4; Rev. xix. 11, 21; xx. 1-6; Isa. xi. entire.

But when Satan is "loosed a little season" he finds the natural heart as prone to evil as ever, and easily gathers the nations to battle against the Lord and His saints, and this last dispensation closes, like all the others, in judgment. "The

great white throne" is set, the wicked dead are raised and finally judged, and then come the "new heaven and a new earth"—eternity begun. Rev. xx. 3, 7-15; xxi. and xxii.

CHRONOLOGY.

From Adam to the Flood—innocence and con-	
science.....	1656 years
From Flood to Abram—human government.....	427 years
From Abraham to Sinai—promise.....	430 years
From Sinai to Calvary—law.....	1524 years
From Calvary to 1 Thess. iv. 16-18—grace.....	? years
From 1 Thess. iv. 16 to Matt. xxiv. 29, 30—the	
great tribulation (probably).....	7 years
From Matt. xxiv. 29, 30 to Rev. xx. 7—the kingdom	1000 years
From Rev. xx. 7 to Rev. xx. 11—"a little season"...	? years
From Rev. xx. 11 to xxi. 1.....	? years

LESSON V.

The Divisions of the Scriptures.—Continued.

II. SPIRITUAL—DIVISIONS BY SUBJECT-MATTER.

b. THE ETHNIC DIVISION.

Whoever reads the Bible with any attention cannot fail to perceive that more than half of its contents relate to one people—the Israelites. It is perceived, too, that they have a very **distinct** place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any

other people. Their history alone is told in Old Testament narrative and prophecy—other peoples being mentioned only as they touch the Jew.

Continuing his researches, the student finds large mention in Scripture of another distinct body which is called the church. The word church is the translation of a Greek word which means "the called-out-ones assembled." This body also has a distinct relation to God and, like Israel, has received from Him specific promises.

The student also finds, in the scriptural division of the race, another class, rarely mentioned, and distinguished in every respect from both Israel and the church—the Gentiles.

Considered merely as human beings, these all have the unity of a common descent from Adam. Acts xvii. 26.

From the creation to the call of Abram this unity was absolute in every respect. No part of the race was dealt with separately.

That portion of the Scripture, then, from Gen. i. 1 to Gen. xi. 9 concerns equally two of the three great divisions of the race—the Jew and the Gentile.

From Gen. xi. 10 to Mal. iv. 6 the Jew is primarily in view; the church veiled; (Eph. iii. 9, 10) the Gentile mentioned.

In the Gospels the Jew is primarily in view, but the church is mentioned as soon to appear, in connection with a world-wide preaching of the gospel to Jew and Gentile. Rom. xv. 8; Matt. xvi. 18; xxviii. 19, 20.

From Acts i. 1 to Rev. iv. 1 the church is primarily in view, the Jewish nation temporarily set aside; the Gentile and the Jew as **individuals**, but especially the Gentile, shown to be the objects of God's solicitude.

From Rev. iv. 1 to Rev. xix. 21 the Jew, the Gentile and apostate christendom are in view.

The comparative position of the Jew, the Gentile and the church may be briefly seen in the following Scriptures:

THE JEW.	THE GENTILE.	THE CHURCH.
Rom. ix. 4, 5.	Eph. ii. 11, 12.	Eph. i. 22, 23.
John iv. 22.	Eph. iv. 17, 18.	Eph. v. 29-33.
Rom. iii. 1, 2.	Mark vii. 27, 28.	1 Pet. ii. 9.

1. THE JEW.

All the communications of Jehovah to Israel **as a nation** relate to the **earth**. If faithful and obedient, the nation is promised **earthly** greatness, riches and power; if unfaithful and disobedient, it is to be scattered "among all people, from the one end of **the earth** even unto the other." Deut. xxviii. 64. Even the promise of the Messiah is of blessing to "all the families of the **earth**." Gen. xii. 3.

2. THE CHURCH.

Further, Scripture shows that neither Israel nor the church always existed. Each had a recorded beginning. That of Israel we find in the call of Abram. Looking then for the birth of the church we find (contrary, perhaps, to our expectations, for we have probably been taught that Adam and the patriarchs are in the church) that it certainly did not exist before or during the earth life of Christ, for we find Him speaking of His church as **yet future** when He says, Matt. xvi. 18: "Upon this rock I **WILL** build my church." Not **have** built, nor **am** building, but **WILL** build.

We find, too, from Eph. iii. 5-10 that the church is not once mentioned in Old Testament prophecy, but was in those ages a mystery "hid in God." Scripturally, we find the birth of the church in Acts ii. and the termination of its career on the earth in 1 Thess. iv.

CONTRASTS.

Comparing, then, what is said in Scripture concerning Israel and the church, we find that in origin, calling, promise, worship, principles of conduct and future destiny all is contrast. Compare:

ISRAEL.

Gen. xii. 1,
Deut. viii. 7, 8,
Gen. xxiv. 35,
Deut. xxviii. 7,
Deut. xxviii. 13,
Deut. vii. 1, 2,
Ex. xxi. 24, 25,
Deut. xxi. 18-21,

CHURCH.

with Heb. iii. 1; Phil. iii. 20, R. V.
with Matt. viii. 20; 1 Pet. i. 4; 1 Cor. iv. 11.
with Mark x. 23; James ii. 5.
with John xvi. 2.
with Matt. xviii. 4.
with Matt. v. 44; 1 Cor. iv. 12, 13.
with Matt. v. 39.
with Luke xv. 20-23.

In the predictions concerning the **future** of Israel and the church the distinction is still more startling. The church will be taken away from the earth entirely, but restored Israel is yet to have her greatest earthly splendor and power. See:

CHURCH.

John xiv. 2, 3; 1 Thess. iv. 17; Phil. iii. 20, 21; 1 John iii. 2; Rev. xix. 7, 9; xx. 6.

ISRAEL.

Luke i. 31-33; Acts xv. 14-16; Rom. xi. 1, 11, 24-26; Isa. xi. 11, 12; xiv. 1; Jer. xvi. 14, 15; xxiii. 5, 6; xxxii. 37, 38; Zeph. iii. 14, 15.

In the particular relation to God of Israel and of the church contrast is again seen:

ISRAEL WAS

1. To be a witness to the unity of God in the midst of universal idolatry. Deut. vi. 4 with Isa. xliii. 10, 12.

2. To illustrate to the nations the blessedness of serving the one **true** God. Deut. xxxiii. 26-29; 1 Chron. xvii. 20, 21; Psa. cxliv. 15.

3. To furnish the penmen and be the preserver of the inspired word. Rom. iii. 1, 2; Deut. iv. 5-8.

4. To be the custodian of the Messianic promise. Gen. iii. 15; xii. 3; xxi. 12; xxviii. 10, 14; xlix. 10; 2 Sam. vii. 16; Isa. lv. 3, 4; Matt. i. 1.

THE CHURCH IS

1. The body of which Christ is the head. Eph. i. 20, 23; 1 Cor. xii. 12, 13; Eph. v. 30.

2. The bride of Christ. 2 Cor. xi. 2; Eph. v. 31, 32; Rev. xix. 7, 8.

3. An habitation and temple of God. 1 Pet. ii. 5; Eph. ii. 19-22.

4. An object lesson in grace. Eph. ii. 7.

5. An illustration of the wisdom of God. Eph. iii. 10.

6. A body of co-heirs and co-rulers with God's Son. Rom. viii. 16, 17; Rev. xx. 6.

7. A new priesthood, Christ being the high priest. 1 Pet. ii. 5; Rev. i. 6.

Of course it is not meant that a godly Jew did not, at death, go to heaven. The distinction is that the **incentive** to godliness in his case was **earthly** reward, not heavenly.

Thus it is seen that the **elementary** distinction between Israel and the church is that the former is of and for the **earth**, the latter of and for **heaven**; the former under a covenant of **works**, the latter the object of unconditional **grace**.

It may safely be said that the Judaizing of the church has done more to hinder her progress, pervert her mission and destroy her spirituality than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world-hatred, poverty and non-resistance, she has used Jewish Scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, and the erection of magnificent churches.

LESSON VI.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

1. THE TWO ADVENTS. Key text, 1 Pet. i. 11.

Whoever carefully considers Old Testament prophecies must be struck by two contrasting, and seemingly contradictory, lines of prediction concerning the coming Messiah. One body of prediction speaks of him as coming in weakness and humiliation, a man of sorrows and acquainted with grief, a root out of dry ground, having no form nor comeliness nor beauty that He should be desired. His visage is to be marred, His hands and feet pierced. He is to be forsaken of man and of God, and to make His grave with the wicked. See:

Isa. liii. entire; Isa. vii. 14; Psa. xxii. 1-18; Dan. ix. 26; Zech. xiii. 6, 7; Mark xiv. 27.

The other line of prophecy foretells a splendid and resistless sovereign, purging the earth with awful judgments, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor and introducing a reign of profound peace and perfect righteousness. See, as examples:

Isa. xi. 1, 2, 10-12; Deut. xxx. 1-7; Isa. ix. 6, 7; Isa. xxiv. 21-23; Isa. xl. 9-11; Jer. xxiii. 5-8; Dan. vii. 13, 14; Micah. v. 2; Matt. i. 1; ii. 2; Luke i. 31-33.

In due time the fulfillment of Messianic prophecy began with the birth of the Virgin's son according to Isaiah, in Bethlehem according to Micah, and proceeded with perfect literalness unto the full accomplishment of every prediction of Messiah's humiliation. But the Jews would not receive their king, "meek and sitting upon an ass and a colt the foal of an ass," but crucified Him. Zech. ix. 9 with Matt. xxi. 1-5, etc; John xix. 15, 16.

What now becomes of the prophetic utterances which positively foretold the earthly power of David's son? It must be remembered that in volume these exceed the predictions of Messiah's **sufferings** in the proportion of eight to one. Indeed, the earthly glory of Messiah is the great theme of Old Testament prophecy.

The answer is found in the testimony of Christ, and of every one of the writers of the New Testament, to a **second** advent of Messiah, when the predictions concerning His earthly **glory** will receive the same precise and literal fulfillment as did those which concerned his earthly **sufferings**.

1. The promises to **Israel** require our Lord's return.
Deut. xxx. 1-6; Isa. xi. 10-12; Jer. xxiii. 5-8; Hosea iii. 4, 5; Acts xv. 14-16; Zech. xii. 10; Zech. xiii. 6; Zech. xiv. 4-9; Luke i. 31-33; Matt. xxiv. 27-30.
2. The predictions concerning the **Gentiles** require our Lord's return.
Isa. xi. 10; Acts. xv. 16, 17.
3. The promises to the **church** require our Lord's return.
John xiv. 1-3; Rev. xxii. 12; 1 John iii. 2; 1 Thess. iv. 16, 17; Acts i. 11; Rev. xxii. 20; Phil. iii. 20, 21; Titus ii. 13, and more than 300 other passages in the New Testament.

The great theme of all the Old Testament, as we know from Christ himself, is "the sufferings of Christ, and the glories which should follow." 1 Pet. i. 11; Luke xxiv. 25, 26. The sufferings are accomplished; the "glories," which include the restoration of Israel and the thousand years' reign of Christ, will as surely follow.

The student, then, will find that all prophetic Scripture divides along this line of cleavage, and belongs either to the first or second advent of Messiah.

LESSON VII.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

2. LAW AND GRACE.

The most obvious and striking division of the word of truth is that between law and grace. Indeed, these contrasting principles **characterize** the two most important dispensations—the Jewish and Christian.

"For the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17.

The key-word to all the inspired writings from Ex. xx. 1, to Mal. iv. 6, is **law**.

The key-word to all the inspired writings from the narratives of the crucifixion in the Gospels to the end of Revelation is **grace**. The four Gospels have an intermediate character.

It is not, of course, meant that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. ii. 17) was **law**, and

surely **grace** was most sweetly manifested in the seeking, by the LORD God, of His sinning creatures, and in His clothing them with coats of skins (Gen. iii. 21)—a beautiful type of Christ “made unto us * * * righteousness.” 1 Cor. i. 30. Law, in the sense of **some** revelation of God’s will, and grace, in the sense of **some** revelation of God’s goodness, have always existed, and to this Scripture abundantly testifies. But “the law” everywhere mentioned in Scripture was given by Moses, and, from Sinai to Calvary, dominates (characterizes) the time, just as grace dominates, or gives its peculiar character, to the dispensation which begins at Calvary, and has its predicted termination in the rapture of the church.

It is, however, of the most vital moment to observe that Scripture never, in **any** dispensation, **mingles** these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law is a ministry of condemnation; grace, of forgiveness. Law curses; grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise him. Law puts a great and guilty distance between man and God; grace makes guilty man nigh to God. Law says, “An eye for an eye, and a tooth for a tooth;” grace says, “Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.” Law says, “Hate thine enemy;” grace, “Love your enemies, bless them that despitefully use you.” Law says, “Do and live;” grace, “Believe and live.” Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man; grace freely justifies the worst. Luke xxiii. 43; Rom. v. 15; 1 Tim. i. 15; 1 Cor. vi. 9-11. Law is a system of probation; grace, of favor. Law stones an adulteress; grace says, “Neither do I condemn thee.” Under law the sheep dies for the shepherd; under grace the Shepherd dies for the sheep.

Everywhere the Scriptures present law and grace in sharply contrasted spheres.

The mingling of them in much of the current teaching of the day spoils both, for law is robbed of its terror, and grace of its freeness.

The student should observe that "law," in the New Testament Scriptures, usually means the law given by Moses. There are few exceptions. But the distinction sometimes made between "moral" law, so-called, or the Ten Commandments, and "ceremonial" law, or the directions for Jewish worship, sacrifice and priesthood, is one wholly unknown to Scripture. The whole law, "moral" and "ceremonial," forms a complete system. A Jew was "righteous," *e. g.*, Luke i. 6; or, "touching the righteousness which is in the law, blameless," Phil. iii. 6, not because he never broke the commandments, but because, having sinned, he brought the **offering** required by the law. Save Jesus of Nazareth no man ever kept the Ten Commandments.

Sometimes, however, as in Rom. iii. 19, 20; vii. 7; Gal. ii. 16; iii. 13; etc., the Commandments only are referred to.

It should be remembered, also, that in the ceremonial law are enshrined those marvelous **types**—the beautiful foreshadowings of the person and work of the Lord Jesus as priest and sacrifice, which must ever be the wonder and delight of the spiritually minded. Expressions in the Psalms, which would be inexplicable if understood only of the "ministration of death written and engraven in stones" (2 Cor. iii. 7), are made clear when seen to refer also to the types—those lovely pictures of grace. *e. g.*, Psa. i. 2; cxix. 77, 97.

1. LAW.

a. What the law is.

Rom. vii. 12, 14, 22; 1 Tim. i. 8; Gal. iii. 12.

b. To whom the law was given.

Ex. xx. 2; Deut. v. 1, 6; Mark xii. 29; Rom. ii. 14
Gal. iii. 25; Rom. vii. 4-6.

c. The effect of the law.

Rom. vii. 7; iii. 20; Gal. iii. 19, 10; James ii. 10;
2 Cor. iii. 7, 9; Rom. vii. 9; 1 Cor. xv. 56; Rom. vii.
8; Gal. iii. 24.

It is evident, then, that God's purpose in giving the law, after the race had existed twenty-five hundred years without it (John i. 17, Gal. iii. 17), was to bring to guilty man the knowledge of his sin first, and then of

his utter helplessness in view of God's just requirements. The law of the Ten Commandments is purely and only a ministration of condemnation and death, and, with the Levitical law, is a schoolmaster (literal, "child-leader") unto Christ.

d. **What the law cannot do.**

Rom. iii. 20; Gal. ii. 16, 21; iii. 11; Rom. viii. 3; Acts xiii. 39; Heb. vii. 19.

2. GRACE.

a. **What is grace?**

Titus iii. 4; Eph. ii. 7; 1 Tim. i. 15; John iii. 16; Rom. iv. 5; v. 8.

b. **What is God's purpose in grace?**

Eph. ii. 8, 9; Titus ii. 11-13; iii. 7; Rom. iii. 24; v. 2; Acts xx. 32; Eph. i. 6, 7; Heb. iv. 16.

How complete, how all-inclusive! Grace **saves, justifies, builds up, makes accepted, redeems, forgives**, bestows an **inheritance**, gives **standing**, provides a throne to which we may come boldly for **mercy** and **help**, teaches us how to live, and gives us a **blessed hope!**

c. **Grace and law are diverse principles and cannot be mingled.**

Rom. xi. 6; iv. 4, 5; Gal. iii. 16-18; iv. 21-31.

d. **The Believer is not under the law.**

The Sixth of Romans, after declaring the doctrine of the believer's identification with Christ in His **death** (verses 1-10), begins, with verse 11, the declaration of the principles which should govern the **walk** of the believer—his rule of life. This is the subject of the remaining twelve verses; verse 14 gives the great **principle** of his deliverance from not the **guilt** of sin, that is met by Christ's blood, but the **dominion** of sin, his bondage under it.

"For sin shall not have dominion over you; for ye are **NOT UNDER THE LAW, but UNDER GRACE.**"

Lest this should lead to the monstrous Antinomianism of saying that therefore a godly life was not important, the Spirit immediately adds: "What then? Shall we

sin, because we are not under the law, but under grace? God forbid." Rom. vi. 15.

Surely every renewed heart answers Amen and Amen!

Then the Seventh of Romans introduces another principle of deliverance from law.

"Wherefore, my brethren, ye also ARE BECOME DEAD TO THE LAW by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, **which were by the law**, did work in our members, to bring forth fruit unto death. But now we ARE DELIVERED FROM THE LAW, that being dead wherein we were held; that we should SERVE IN NEWNESS OF SPIRIT, AND NOT IN THE OLDNESS OF THE LETTER." Rom. vii. 4-6. That this does not refer to the ceremonial law, see verse 7. "For I through the law AM DEAD TO THE LAW, that I might live unto God." Gal ii. 19.

"But **before faith came**, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. BUT AFTER THAT FAITH IS COME, YE ARE NO LONGER UNDER A SCHOOLMASTER." Gal. iii. 23-25.

"But we know that the law is good, if a man use it lawfully; knowing this, that THE LAW IS NOT MADE FOR A RIGHTEOUS MAN." 1 Tim. i. 8, 9.

e. **The believer's rule of life.**

1 John ii. 6; iii. 16; 1 Pet. ii. 11; Eph. iv. 1, 2; v. 1, 2, 8, 15, 16; Gal. v. 16; John xiii. 15; xv. 10, 12; xiv. 21; 1 John iii. 22, 23; Heb. x. 16.*

*A beautiful illustration of this principle is seen in mother-love. The law of the commonwealth requires parents to care for their offspring, and pronounces penalties for the willful neglect of them; but the land is full of happy mothers who tenderly care for their children in perfect ignorance of the existence of such a statute. **The law is in their hearts.**

It is instructive, in this connection, to remember that **God's** appointed place for the tables of the law was **within** the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded"—types, the one of Christ, our wilderness bread, the other of resurrection, and both speaking of grace—while they were covered from sight by the golden mercy-seat upon which was sprinkled the blood of atonement. **The eye of God could see His broken law only through the blood that completely vindicated His justice, and propitiated His wrath.** Heb. ix. 4, 5.

LESSON VIII.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

3. THE BELIEVER'S TWO NATURES.

The Scriptures teach that every regenerate being is the possessor of two natures; one, received by natural birth, which is wholly and hopelessly bad, and a new nature, received through the new birth, which is the nature of God himself, and therefore wholly good.

1. THE NATURAL MAN.

a. His creation and fall.

Gen. i. 26, 27; ii. 16, 17; iii. 12, 13, 17, 19, 22, 23, 24;
Rom. v. 12.

b. His frailty and infirmity.

Job. x. 20; xiv. 1; Psal. xc. 3-10; Isa. xl. 6-8.

c. **The evil of his nature.**

Psa. li. 5; Jer. xvii. 9; Mark vii. 21-23; 1 Cor. ii. 14; Rom. viii. 7, 8; Eph. ii. 3.

By these it appears that the unconverted man has a threefold incapacity. He may be gifted, or cultured, or amiable, or generous, or religious. He may pay his honest debts, be truthful, industrious, a good husband or father,—or all these together—but he cannot obey God, please God, or understand God.

It is one of the sorest of faith's trials to accept the divine estimate of human nature, to realize that our genial and moral friends, who, not infrequently, are scrupulous in the discharge of every duty, who are filled with sympathy for all the woes and all the aspirations of humanity, and strenuous in the assertion of human rights, are yet utter contemners of **God's** rights, and untouched by the sacrifice of His Son. A refined and gentle lady, who would shrink with horror from the coarseness of giving a fellow creature the lie, will yet make **God** a liar every day. 1 John i. 10; v. 10.

2. **THE NEW MAN.**

The following Scriptures will show the origin and character of the new man. It will be seen that the believer, while still having, unchanged and unchangeable, his old nature, has received a "new man," "Christ in you the hope of glory," and that this new man is "after God **created** in righteousness and true holiness."

Regeneration is a **creation**, not a **transformation**; the bringing in of a new thing, not the change of an old. John iii. 3; i. 12, 13; Gal. iii. 26; Eph. iv. 24; 2 Cor. v. 17, R. V.; Gal. ii. 20; Col. i. 27; iii. 3, 4; Phil. i. 21; 2 Pet. i. 4; Rom. viii. 10; 1 John v. 11.

But this new, divine nature, which is Christ's own, subsists in the believer together with the old nature. It is the same Paul who could say, "Yet not I, but Christ liveth in me," who also says, "For I know that in me (that is, **in my flesh**), dwelleth **no** good thing," (Rom. vii. 18); and, "I find then a law, that, when I would do good, **evil is present with me.**"

Rom. vii. 21. It was Job, the "perfect and upright man," who said, "I abhor **myself**." It was Daniel, eminently a man of God, who said, "My comeliness was turned in me into corruption," when he saw the glorified Ancient of Days.

Between these two natures there is conflict. Study carefully the battle between the two "I's"—the old Saul and the new Paul—in Rom. vii. 14-25. It is an experience like this which so discourages and perplexes young converts.

The Seventh of Romans is a record of the conflict of a regenerate man with his old self, and is, therefore, intensely personal. "I would, I do not;" "I would not, I do;" is the sad confession of defeat which finds an echo in so many Christian hearts. In the Eighth chapter the conflict still goes on, but how blessedly impersonal! There is no agony, for **Paul** is out of it; the conflict is now between "flesh"—Saul of Tarsus—and the Holy Spirit. **Paul** is at peace and victorious.

3. THE SECRET OF VICTORY OVER THE OLD NATURE.

Rom. viii. 2; Gal. v. 16, 17; Rom. viii. 13; vi. 11; xiii. 14; viii. 12.

LESSON IX.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

4. BELIEVERS AND PROFESSORS.

Ever since God has had a people of His own on this earth they have been sorely troubled by the presence **among** them of those who professed to be, but were not, **of** them. Beginning under the very gate of Eden, this state of things will continue until "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity * * * THEN shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 41-43.

The recognition by Scripture of this mingling of tares and wheat—of mere professors among true believers—greatly confuses many students of the Word, who apply to the children of God the warnings and exhortations meant only for the self-deceived or hypocritical.

The *fact* of such admixture is abundantly recognized in the Scriptures. See:

Gen. iv. 3-5; 2 Cor. xi. 13-15; Neh. xiii. 1-3; Matt. xiii. 24-30, 37-43; Num. xi. 4-6; 2 Pet. ii. 1, 2; Ex. xii. 38; Gal. ii. 4; Neh. vii. 63-65.

It is impossible, in the scope of one lesson, to refer to all the passages which discriminate true believers from the mass of mere formalists, hypocrites, and the deceived legalists who are working FOR their own salvation, instead of working OUT a salvation already received as a free gift. See Phil. ii. 12, 13, with Eph. ii. 8, 9. The following, however, will sufficiently indicate the lines of demarcation:

1. BELIEVERS ARE SAVED, PROFESSORS ARE LOST.

Compare:

BELIEVERS.	PROFESSORS.
Luke vii. 50,	with Acts viii. 13, 21.
Acts ii. 42,	with 1 John ii. 19.
John x. 27, 29,	with Matt. xii. 43-45.
John vi. 37, 39,	with John vi. 64-66.
Matt. xxv. 10,	with Matt. xxv. 11, 12.
Rom. iii. 22,	with Matt. xxiii. 28, 33.
Rev. xix. 7, 8,	with Matt. xxii. 11, 13.
John x. 14, }	with Matt. vii. 22, 23.
2 Tim. ii. 19, }	
John vi. 47,	with James ii. 14, R. V.
Heb. x. 39,	with Heb. x. 38.

2. BELIEVERS ARE REWARDED, PROFESSORS CONDEMNED.

Compare:

Matt. xxv. 19-23,	with Matt. xxv. 24-30.
Luke xii. 42-44,	with Luke xii. 45-47.
Col. iii. 24,	with Matt. vii. 22, 23.

Some texts are not free from difficulty, but with prayer, careful study, and keeping in mind the important rule to **never**

use a doubtful or obscure passage to contradict a clear and positive one, light will surely come. Do not use an "if" to contradict a "verily"—Heb. vi. 6* to contradict John v. 24.

The cases of Judas Iscariot, and of Peter should present no difficulty. Judas was never a believer. See John vi. 68-71. Peter never ceased to be one. Luke xxii. 31, 32, R. V.

Study carefully Matt. xiii. 28, 29; 1 Cor. iv. 5.

*It is not said that this supposed man had *faith*. It is the case of one who turns away from all that God can do to save. He has even "partaken" of the Holy Ghost in His convicting work. John xvi. 8-11.

LESSON X.

The Divisions of the Scriptures.—Continued

c. MISCELLANEOUS DIVISIONS.

5. THE BELIEVER'S STANDING AND STATE.

A distinction of vast importance to the right understanding of the Scriptures, especially of the Epistles, is that which concerns the **standing** of the believer, and his **state** or walk.

Much in the Epistles relates to the believer's **position**, while other passages refer to his **condition** of soul.

The first is the result of the work of Christ, and is perfect and entire from the very moment that Christ is received by faith. Nothing in the after life of the believer adds in the smallest degree to his title to God's favor, or to his perfect security. Faith alone confers standing in God's sight, and before Him the weakest, most ignorant, most infirm and fallible man on earth, if he be but a true believer on the Lord Jesus Christ, has precisely the same **title** as the most illustrious saint.

What that title or standing is may be briefly seen from the following Scriptures:

John i. 12; 1 Pet. i. 4, 5; ii. 9; Rom. v. 1, 2; Heb. x. 19, Eph. ii. 4-6; 1 Cor. xii. 13; 1 John v. 1; Eph. i. 11; Rev. i. 5, 6; John iii. 16; Eph. i. 3; ii. 13; v. 30; Rom. viii. 17; 1 John iii. 2; Col. ii. 10; 1 John v. 13; Eph. i. 6, 13; 1 Cor. vi. 19.

Every one of these marvelous things is true of every believer on the Lord Jesus Christ. Not one item in this glorious inventory is said to be gained by prayer, or by diligence in service, or by church-going, or by alms-giving, or self-denial, or holiness of life, or by any other description of good works. All is the **gift** of God, through Christ, to **faith**, and therefore belongs equally to every **believer**.

What his actual **state** may be is quite another matter; certainly it is far, far below his exalted **standing** in the sight of God. It is not all at once that he becomes as royal, priestly, and heavenly in **walk** as he is at once in **standing**.

1. EXAMPLES OF CONTRAST.

STANDING.	STATE.
1 Cor. i. 2-9,	with 1 Cor. i. 11; iii. 1-3; iv. 18; v. 2.
1 Cor. vi. 11,	with 1 Cor. vi. 7.
1 Cor. vi. 15,	with 1 Cor. vi. 15.
Matt. xvi. 17,	with Matt. xvi. 23.
Col. i. 12, 13,	with Col. iii. 8, 9.

2. THE DIVINE ORDER, UNDER GRACE, IS FIRST TO **give** THE HIGHEST POSSIBLE **standing** AND THEN TO EXHORT THE BELIEVER TO MAINTAIN A **state** IN ACCORDANCE THEREWITH.

GIFT.	EXHORTATION.
Rom. vi. 6,	with Col. ii. 20.
Matt. v. 14,	with Matt. v. 16.
2 Tim. i. 9,	with Phil. ii. 12.
Eph. ii. 6,	with Col. iii. 1.
Col. iii. 4,	with Col. iii. 5.
Eph. v. 8,	with Eph. v. 8.
1 Thess. v. 5,	with 1 Thess. v. 6.
1 Thess. v. 9, 10,	with 1 Thess. v. 11.
Heb. x. 10,	with John xvii. 17.
1 Cor. i. 30,	with 1 Thess. v. 23.
Heb. x. 14,	with Phil. iii. 12.
Phil. iii. 15,	with Heb. vi. 1.
1 John iv. 17,	with 1 John ii. 6.

It may be said that all the after-work of God, in his behalf, the application of the Word to his walk and conscience (John xvii. 17; Eph. v. 26); the chastisements of the Father's hand (Heb. xii. 10; 1 Cor. xi. 32); the ministry of the Spirit, (Eph. iv. 11, 12); all the difficulties and trials of the wilderness way (1 Pet. iv. 12-14); and the final transformation when He shall appear (1 John iii. 2), all are intended simply to bring the believer's **character** into perfect conformity to the **position** which is his in the instant of his conversion. He grows **in** grace, indeed, but not **into** grace.

LESSON XI.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

6. SALVATION AND REWARDS.

The New Testament Scriptures contain a doctrine of salvation for the LOST, and a doctrine of rewards for the faithful services of the SAVED; and it is of great importance to the right understanding of the Word that the student shall comprehend the distinction between these. What that distinction is may be seen by carefully noting the following contrasts:

1. SALVATION IS A FREE GIFT.

John iv. 10; Rev. xxii. 17; Eph. ii. 8, 9; Isa. lv. 1; Rom. vi. 23.

But in contrast with the freeness of salvation, note that

2. REWARDS ARE EARNED BY WORKS.

Matt. x. 42; Rev. xxii. 12; Luke xix. 17; 2 Tim. iv. 7, 8; 1 Cor. ix. 24, 25; iii. 11-15; Rev. ii. 10. [Not "life"—the Smyrna saints had this—but a "**crown**" of life. Crowns are symbols of rewards—of distinctions **earned**. It may be remarked that five crowns are mentioned—

that of **joy**, or rejoicing, the reward of ministry (Phil. iv. 1; 1 Thess. ii. 19); of **righteousness**, the reward of faithfulness in testimony (2 Tim. iv. 8); of **life**, the reward of faithfulness under trial (James i. 12; Rev. ii. 10); of **glory**, the reward of faithfulness under suffering (1 Pet. v. 4; Heb. ii. 9), and the **incorruptible crown**, the reward of temperateness (1 Cor. ix. 24, 25).]

3. SALVATION IS A PRESENT POSSESSION.

John iii. 36; 2 Tim. i. 9; 1 John v. 11; John v. 24, R. V.; Luke vii. 50; John vi. 47; Titus iii. 5.

In contrast with the present tense in the salvation passages is the future tense in reward passages:

4. REWARDS ARE A FUTURE ATTAINMENT.

Matt. xvi. 27; 1 Pet. v. 4; Luke xiv. 14; 2 Tim. iv. 8; Rev. xxii. 12; Matt. xxv. 19.

God's purpose in promising to reward with heavenly and eternal honors the faithful service of His saints is to win them from the pursuit of earthly riches and pleasures, to sustain them in the fires of persecution, and to encourage them in the exercise of Christian virtues. See:

Heb. xi. 8-10, 24-27; Matt. v. 11, 12; x. 41, 42; Luke xii. 35-37; Col. iii. 22-24; Luke xiv. 12, 14; Daniel xii. 3; 2 Tim. iv. 8; Heb. xii. 2, 3; John iv. 35, 36; Heb. vi. 10.

Finally, let us heed the warning—Rev. iii. 11.

LESSON XII.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

7. THE TWO RESURRECTIONS.

The Word of Truth teaches in the clearest and most positive terms that **all** of the dead will be raised. No doctrine of the

faith rests upon a more literal and emphatic body of Scripture authority than this, nor is any more vital to Christianity. 1 Cor. xv. 13, 14.

But it is important to observe that the Scriptures do not teach that all the dead are raised at one time. A partial resurrection of **saints** has already occurred. Matt. xxvii. 52, 53.

Two resurrections, differing in respect to time and to those who are the subjects of the resurrection, are yet future. These are variously distinguished as "of life," and "of damnation;" as "of the just," etc. The Scriptures bearing upon this important subject are as follows:

John v. 28, 29. [If it be objected that the word "hour" in this passage would indicate a **simultaneous** resurrection of these two classes, it is answered that the "hour" of verse 25 has already lasted eighteen hundred years. See also "day," in 2 Pet. iii. 8; 2 Cor. vi. 2; John viii. 56.] Luke xiv. 13, 14; 1 Cor. xv. 22, 23; 1 Thess. iv. 13-16; Phil. iii. 11; Rev. xx. 4-6.

The testimony of Scripture, then, is clear that believers' bodies are raised from among the bodies of unbelievers, and caught up to meet the Lord in the air one thousand years before the resurrection of the latter. It should be firmly held that the doctrine of the resurrections concerns only the **bodies** of the dead. Their disembodied spirits are instantly in conscious bliss or woe. Phil. i. 23; 2 Cor. v. 8; Luke xvi. 22, 23.

LESSON XIII.

The Divisions of the Scriptures.—Continued.

c. MISCELLANEOUS DIVISIONS.

8. THE JUDGMENTS.

The expression "general judgment," of such frequent occurrence in religious literature, is not found in the Scriptures; and what is of more importance, the idea intended to be conveyed by that expression is not found in the Scriptures.

Dr. Pentecost well says: "It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event, taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the 'great white throne' and there be judged. Nothing can be more wide of the teaching of the Scriptures."

The Bible speaks of many judgments.

Besides the many and terrible judgments described in the Revelation, seven judgments are defined, and these will be found to differ in four general respects: (1) In respect to those who are the **subjects** of judgment; (2) in respect to the **place** of judgment; (3) in respect to the **time** of judgment; and (4) in respect to the **result** of the judgment.

1. THE SINS OF BELIEVERS HAVE BEEN JUDGED.

Time, A. D. 30. Place, the cross. Result, death for Christ, justification for the believer.

John xix. 17, 18; 1 Pet. iii. 18; 2 Cor. v. 21; John v. 24, R. V.; 1 Pet. ii. 24; Gal. iii. 13; Heb. ix. 26; Rom. viii. 1, R. V.

2. SELF IN THE BELIEVER MUST BE JUDGED.

Time, any time. Place, anywhere. Result, chastisement.

1 Cor. xi. 31, 32; 1 Cor. v. 5; 1 Tim. i. 20; Heb. xii. 7-2 Sam. vii. 14, 15; 1 Pet. iv. 17; 2 Sam. xii. 13, 14.

3. THE WORKS OF BELIEVERS ARE TO BE JUDGED. *

Time, when Christ comes. Place, "in the air." Result, to the believer, "reward" or "loss," "but he himself shall be saved."

It is a solemn thought that, though Christ bore our **sins** in His own body on the tree, and God has entered into covenant with us to "remember them no more" (Heb. x. 17), every **work** must come into judgment. 2 Cor. v. 9, 10; Rom. xiv. 10.

It will be observed that both of these passages are limited by the context to **believers**. In the first, the Apostle has just written of us as in one of two states: Either we are at home in the body and absent from the Lord, or absent from

the body and present with the Lord, language which could not be used of unbelievers. "Wherefore we make it our aim" in either place—with the Lord, or in the body—to please Him, "**For** we must all be made manifest," etc. 2 Cor. v. 8, 9.

In the other passage the words "we" and "brother" limit it to believers. The Holy Spirit never so commingles the saved and the lost. Then, lest it should seem incredible that a blood-cleansed saint could come into any judgment whatever, he quotes from Isaiah to prove that "**every** knee shall bow," etc., and adds, "So then every one of **us** shall give account of himself to God."

The following passage gives the **basis** of the judgment of works: 1 Cor. iii. 11-15.]

The following passages fix the **time** of this judgment: Matt. xvi. 27; 1 Cor. iv. 5; 2 Tim. iv. 8; Luke xiv. 14; Rev. xxii. 12.

4. THE NATIONS ARE TO BE JUDGED.

Time, the glorious appearing of Christ. Place, the valley of Jehoshaphat. Result, some declared saved, some lost.

Time, Matt. xxv. 31, 32; Matt. xiii. 40, 41. Place, Joel iii. 1, 2, 12-14. Basis, treatment of those whom Christ there calls "my brethren." Matt. xxv. 40, 45; Joel iii. 3, 6, 7. These "brethren" are believed to be the Jewish remnant who have turned to Jesus as their Messiah during "the great tribulation" which follows the taking away of the church and is terminated by the glorious appearing of our Lord. Matt. xxiv. 21, 22; Rev. vii. 14, R. V.; 2 Thess. ii. 3-9, R. V. The proof is too extensive to be adduced here. It is evident, however, that these "brethren" cannot be believers of this dispensation, for it would be impossible to find any considerable number of Christians who are so ignorant that they do not know that offices of kindness to believers are really ministries to Jesus Himself. Result, Matt. xxv. 46.

As this judgment of the living nations is sometimes surrounded with that of the "great white throne" in Rev. xx. 11, it may be well to note the following contrasts between the two scenes:

Living Nations.**Great White Throne.**

No resurrection.

A resurrection.

Living nations judged.

"The dead" judged.

On the earth.

Heavens and earth fled away.

No books.

"Books were opened."

Three classes—sheep, goats, "brethren."

One class—"the dead."

Time, when Christ appears.

After he has reigned 1,000 years.

The saints will be associated with Christ in this judgment and hence cannot be the subjects of it. See 1 Cor. vi. 2, with Dan. vii. 22, and Jude 14, 15.

In truth, the judgment of the great white throne and the judgment of the living nations have but one thing in common—the Judge.

5. REGATHERED ISRAEL IS TO BE JUDGED.

Time, after the glorious appearing of the Lord. Place, the Wilderness of Judea. Result, some shall be prevented from entering the land; the others shall be blessed there. Psa. l. 1-21; Ezekiel xx. 33-44.

It is obvious (1) that in the above passages Israel alone is in view; (2) that the time is when "our God shall come"; (3) that the judgment is the sifting of profession (Psa. l. 16-22); and that the rejected are punished by exclusion from the land (Ezk. xx. 38).

While it is in close connection as to time with the judgment of the nations, it is distinguished from that judgment by place, subjects, and result.

6. THE WICKED DEAD ARE TO BE JUDGED.

Time, a determined day, after the millennium. Acts xvii. 31; Rev. xx. 5, 7. Place, before "the great white throne." Rev. xx. 11. Result, Rev. xx. 15.

7. THE FALLEN ANGELS ARE TO BE JUDGED.

Time, "the great day." Jude 6; 2 Pet. ii. 4. Place, not revealed.

Christians are associated in this judgment. 1 Cor. vi. 3.

LESSON XIV.

The Interpretation of Scripture.

I. THE TYPES.

A type is a divinely purposed illustration of some truth.

A type may be—

a. A PERSON.

Example, Adam as a type of Christ. Rom. v. 14.

b. AN EVENT.

Example, the events of the Exodus. 1 Cor. x. 11, margin.

c. A THING.

Example, the veil of the temple as a type of the human body of Christ. Heb. x. 20.

d. AN INSTITUTION.

Example, Jewish high-priesthood, a type of the high-priesthood of Christ. Heb. ix. 11, etc.

e. A CEREMONIAL.

Example, the Passover, a type of the sacrifice of Christ. 1 Cor. v. 7.

Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The anti-type, or fulfillment of the type, is found, usually, in the New Testament.

INTERPRETATION.

1. A type must never be used to teach a doctrine, but only to illustrate a doctrine elsewhere explicitly taught. Example, John iii. 14; 1 Cor. v. 7.

2. It cannot be positively affirmed that anything is a type which is not somewhere in Scripture treated as such.

[Note on Rule 2. It is undoubtedly true that there are many true types which do not fall under this rule, but their recognition is a matter of spiritual discernment and cannot be dogmatically established. Example, Joseph is almost universally acknowledged to be a type of Christ, but no Scripture can be found which explicitly declares him to be such.]

II. THE HISTORICAL SCRIPTURES.

These are (1) literally true. The events recorded occurred. And yet (2) they have [perhaps more often than we suspect] an **allegorical** or **spiritual** significance. Example, the history of Isaac and Ishmael. Gal. iv. 22-31.

Who can doubt that the narrative portions of Scripture abound in spiritual analogies? *c. g.*, the story of Mephibosheth, 2 Sam. ix. 1-13; of Isaiah's cleansing, Isa. vi. 1-8, etc.

It is then permitted—while holding firmly the historical verity—reverently to **spiritualize** the historical Scriptures.

III. THE PROPHECIES.

Here we reach the ground of **absolute literalness**. Figures are often found in the prophecies, but the figure invariably has a literal fulfillment. Not one instance exists of a "spiritual" or figurative fulfillment of prophecy. Examples: These may be found abundantly in Lesson II.

Since God has invariably fulfilled prophecy with exact literalness, this rule for the interpretation of unfulfilled prophecy is established by God Himself. Jerusalem is always Jerusalem, Israel always Israel, Zion always Zion.

But the inspired rule given in 2 Pet. i. 20 must ever be obeyed by the student of prophecy: "Knowing this first, that no prophecy of the Scripture is of any private interpretation."

In other words, no prophecy is to be interpreted by **itself**, but must be collated with all the other prophetic utterances on that subject.

The sum total of all revelation concerning any subject is the true doctrine of Scripture upon that subject.

A further caution forms the golden rule of Scripture interpretation—**study the context**. Simply to read what precedes and what follows any passage will, in most cases, clear up its difficulties.

RECAPITULATION.

TYPES are interpreted by their use in the New Testament and by their analogy with clearly revealed doctrines.

HISTORIES may be reverently spiritualized.

PROPHECIES may never be spiritualized, but are always literal.

THE SEVEN GREATER COVENANTS.

The Covenants of God disclose His whole purpose earthward, and are of two kinds:—

(1) Declarative, or unconditional, *c. g.*, Gen. ix. 11, formula, "I will."

(2) Mutual, or conditional, *c. g.*, Ex. xix. 5, formula, "If thou wilt."

Of the following seven greater Covenants, the Mosaic Covenant is conditional, the others are unconditional. All Scripture crystallizes about, and is the development of, these Covenants.

I. THE ADAMIC COVENANT.

1. The Covenant formed. Gen. iii. 14-19.

2. Elements of the Covenant: (1) Curse upon the serpent. (2) Abiding enmity between the seed of Satan and the seed of the woman. (3) Final victory of the woman's seed through suffering. (4) The sorrows of maternity. (5) The subordination of the woman. (6) Creation enslaved. (7) Physical death. See Gal. iv. 4; 1 John iii. 8; Matt. iv. 1; Matt. xiii. 37-39; Luke viii. 14; John xiii. 2; Heb. ii. 14; John xiv. 30; Luke xxii. 53.

II. THE NOAHIC COVENANT.

1. The Covenant formed. Gen. viii. 20-ix. 27.

2. Elements of the Covenant: (1) The race not to be again destroyed. (2) The natural order of the seasons to be preserved. (3) The sons of Noah to be each the head of a distinct division of the race. (a) Shem to have a peculiar relation to Jehovah-Elohim. From Shem spring the Hebrew, Arabian, Armenian, etc., races. (b) Ham's descendants to form the inferior and servile races. (c) Japheth to be "enlarged" and to "dwell in the tents of Shem." They form the Gentile and Indo-European races.

III. THE ABRAHAMIC COVENANT.

1. The Covenant formed. Gen. xii. 1-3; Acts vii. 3. Additional details, Gen. xiii. 14-17; xv. 1-18; xvii. 1-8.

2. Elements of the Covenant: (1) Originates the nation

of Israel. (2) Vests the title to the land of Canaan in the "seed" of Abraham, who is Christ (Gal. iii. 16). (3) Contains the Covenant of redemption. (4) Promises the divine protection to the Abrahamic stock. (5) And all this absolutely unconditional. "I will."

IV. THE MOSAIC COVENANT.

1. The Covenant formed. Ex. xix.-xxx. It is in two parts: (1) Law of Duty, or Ten Commandments. (2) Law of Mercy, or Priesthood and Sacrifices. Lev. iv. 27-31; Heb. ix. 1-7.

2. When given. 2500 years after creation,—430 years after the Abrahamic Covenant.

3. To whom given. Ex. xix. 3; Deut. v. 1-3, (but law does its work wherever it goes). Rom. ii. 12; iii. 19; 1 Tim. i. 9-11.

4. The purpose of the law. (1) Negatively. Rom. iii. 19, 20; Gal. ii. 16-21; Heb. vii. 18, 19; Gal. iii. 16, 17. (2) Positively. Rom. iii. 19; vii. 7-13; Gal. iii. 10; iii. 23, 24.

5. Christ's relation to the Mosaic Covenant. (1) He was under it. Gal. iv. 4; Matt. iii. 13, 15; Luke xvii. 12-14; xxii. 8. (2) He kept it. John viii. 46; xv. 10. (3) He bore the curse of the law vicariously for sinners. Gal. iii. 10-13; 2 Cor. v. 21; Gal. iv. 4, 5. (4) His sacrifice fulfilled and took the place of the Priesthood and sacrifices. Heb. ix. 11-15; x. 1-12, 26, 27.

6. The believer in Christ is under the New Covenant and not the Old. Rom. viii. 1; Gal. iii. 13-17.

V. THE DEUTERONOMIC COVENANT.

1. The Covenant formed. Deut. xxx. 1-9.

2. Elements of the Covenant: (1) It is established in view of a foreseen world-wide dispersion of Israel, ver. 1. (2) It foresees the repentance of Israel in such a dispersion, ver. 2. (3) It covenants, in view of such repentance, the return of the Lord, ver. 3. (4) The Lord, having returned, will re-gather dispersed Israel and bring the nation again into its own land, ver. 3-5. (5) It covenants the conversion of restored Israel,

ver. 6. (6) It promises judgment upon Israel's oppressors (see Gen. xii. 3) ver 7. (7) It covenants great blessing and prosperity for restored Israel, ver. 8, 9.

NOTE. Israel entered Palestine under the Deuteronomic Covenant, not under the Abrahamic Covenant. See Deut. xxviii-xxx.

VI. THE DAVIDIC COVENANT.

1. The Covenant formed. 2 Sam. vii. 5-19.

2. Elements of the Covenant: (1) A "house" or posterity. (2) A "throne"—royal authority. (3) A "kingdom"—sphere of authority. (4) These are everlasting—"forever." (5) A condition: Disobedience to be followed by chastisement, but not by the abrogation of the Covenant.

3. The King human and divine. Isa. vii. 13, 14; ix. 6, 7.

4. How the kingdom is to be established: Isa. xi. 10-12; Jer. xxiii. 3-8; xxxiii. 14-21; Ezek. xxxvii. 22-28; Hosea iii. 4, 5; Micah v. 2.

5. Summary of Covenant in Old Testament. (1) The Covenant assures to David an undying posterity, royalty and kingdom in his Seed or Son, who is David's Son and God's Son. (2) That kingdom is to be established on the earth, is first Israelitish and Palestinian, and begins by the restoration of Judah and Israel to Palestine, afterward becoming universal.

6. The Davidic Covenant in the New Testament. (1) The Covenant confirmed to the Virgin, Luke i. 26-33. (2) The King born in Bethlehem according to Micah v. 2; Matt ii. 1-6. (3) The kingdom "at hand." Matt. iii. 1, 2; iv. 17; x. 5-7. (4) The King comes "meek and lowly" according to Zech. ix. 9; Matt. xxi. 1-5. (5) The rejection of the kingdom evident. Matt. xi. 16-30; xii. 14-21, 41-49. (6) The mystery form of the kingdom revealed. Matt. xiii. (7) The church announced. Matt. xvi. 13-21. (8) The king offered according to Micah; Matt. xxi. 1-5. (9) The King rejected, crucified and risen. John xix. 14, 15; Acts ii. 29-32. (10) The King to return and set up His throne. Acts ii.; xv. 14-17; iv. 24-28, with Psalms ii. 1-12; Rev. xx. 1-6.

7. Summary of Covenant in the New Testament. Jesus Christ, as man, is heir of the ancient kingdom of David, His

ancestor according to the flesh. That kingdom is Palestinian, Israelitish, visible. It is to be established by divine power. Its chief characteristics are righteousness and peace. Under Jesus Christ it will become universal and will continue 1,000 years.

VII. THE NEW COVENANT.

1. The Covenant formed. Heb. viii. 6-13.
2. The New Covenant in prophecy. Jer. xxxi. 31-34.
3. The New Covenant is founded on the sacrifice of Christ. Matt. xxvi. 27, 28; 1 Cor. xi. 25; Heb. ix. 11, 12; Heb. viii. 6-13.
4. Though primarily for Israel, Christians are now partakers of the New Covenant. Heb. x. 11-22; Eph. ii. 11-20.
5. The Jews are yet to be brought into the New Covenant. Ezek. xx. 34-37; Jer xxiii. 5, 6.; Rom. xi. 25-27.

ALL THE COVENANTS MEET IN CHRIST.

1. He is the "seed of the woman" and Satan destroyer of the Adamic Covenant. Gen. iii. 15; 1 John iii. 8; John xii. 31; Rev. xx. 10.
2. As man He came under the conditions of life of the Noahic Covenant.
3. He was the "seed" to whom the promises were made under the Abrahamic Covenant. Gen. xxii. 18; Gal. iii. 16.
4. He bore the curse of the Mosaic Covenant. Gal. iii. 10, 13.
5. He lived as a Jew in the land obediently under the Deuteronomic Covenant. John viii. 46; xix. 4.
6. He is the "seed," heir and coming King under the Davidic Covenant. Luke i. 31-33.
7. His sacrifice is the foundation of the New Covenant. Matt. xxvi. 27, 28.

EXAMINATION.

SECTION I.

Before beginning this examination, read Instructions to Students, page 4.

1. Why is the testimony of Christ to the inspiration of Scripture authoritative?
2. In what passage does Christ treat the entire Old Testament as inspired?

3. How does He affirm the Mosaic authorship of the first five books?

4. What does He affirm respecting the miraculous narratives of the Old Testament?

5. What testimony does He bear to the inspiration of the Psalms and Prophecies?

6. Explain how we receive the New Testament Scriptures upon the authority of Christ.

7. Is Christ a witness to the *verbal* inspiration of Scripture?

8. How?

9. State the bearing upon verbal inspiration of the testimonies of the writers of Scripture cited on pages 10 and 11.

10. How does the fulfillment of prophecy prove Scripture to be inspired?

11. Might not the prophecies have been shrewd guesses?

12. What special seeming improbability was there in the prediction that Christ should suffer death by crucifixion?

13. What are the two grand structural divisions of the Bible?

14. How many books has the Old Testament?

15. Into how many groups are they divided?

16. Write from memory the names of the books in each group.

17. How many books has the New Testament?

18. Into how many groups are they divided?

19. Write from memory the names of the books in each group.

20. What is the three-fold *Biblical* division of the Old Testament?

21. What was the *Rabbinical* division?

22. What is a dispensation?

23. Into how many dispensations is time divided?

24. How many dispensations are passed?

25. State in order the dispensations, giving a brief account of man's state at the beginning of each, what he was responsible to do, how he failed, and the nature of the judgment which followed.

26. In what dispensation was the Old Testament written?

27. The New Testament?

28. What will be the first event in the closing of this dispensation?

29. The next?
30. The next?
31. How long will the millennium last?
32. What follows the millennium?
33. Into how many classes does Scripture divide the race?
34. Who was the first Hebrew?
35. State briefly the distinctions between the Jew, the Gentile and the church.
36. When did the church begin?
37. Is the church mentioned in Old Testament prophecy?
38. What is the particular relation of the church to Christ?
39. What was the particular relation of Israel to God?
40. What is the position before God of the Gentiles?
41. What future is reserved for Israel?
42. What two lines of Messianic prophecy are found in the Old Testament?
43. Which of these has been fulfilled?
44. When?
45. When will the other be fulfilled?
46. What is the law?
47. To whom was it given?
48. What is the purpose of the law?
49. What is the law powerless to do?
50. What is grace?
51. What is God's purpose in grace?
52. Is it scriptural to say that the believer is under the law as a *rule* of life?
53. What is the believer's rule of life?
54. Describe the natural man.
55. What is he powerless to do?
56. What is regeneration?
57. What is "the new man?"
58. Has the believer the old nature still?
59. How may he have victory over it?
60. How may we distinguish passages of Scripture which refer to *believers* from those which refer to *professors*?
61. In which class is Heb. vi. 4-6?
62. Does the believer's standing before God vary according to his state of soul?
63. How is his standing acquired?

64. How may we distinguish passages which relate to the believer's *salvation* from those which relate to his *rewards*?
65. How many resurrections are yet future?
66. Who are the subjects of the first resurrection?
67. Who of the second?
68. What is the interval between them?
69. How many judgments are described in Scripture as yet future?
70. In what respects do these differ?
71. Enumerate these five judgments.
72. What is a type?
73. How many and what *classes* of types are found in Scripture?
74. What is the rule for interpreting types?
75. Are the historical Scriptures true?
76. Have they any other than the literal meaning?
77. Give the rules for interpreting prophecy?

SECTION II.

HOW TO STUDY THE SCRIPTURES.

PART I. THE PENTATEUCH.

SECTION II.

How to Study the Scriptures.

PART I. THE PENTATEUCH.

GENERAL PRINCIPLES.

The Pentateuch ("five-fold book"), called "the law" and "Moses" by a usage sanctioned by the Holy Spirit and by our Lord (Luke xvi. 29, 31; John v. 45, 46; Rom. x. 4, 5), was written by Moses (see Lesson I.) and is, in its primary sense, purely historical. But the history is the history of persons as well as of events, and is, therefore, largely biographical. Imbedded in these histories is the law, both moral and ceremonial, so-called. Within the law, the histories, and the biographies are enshrined the types.

In all of the books there is a progressive revelation of God and of His purposes. This revelation is made through His **actions**, His **names**, His direct communications by **words** and His **theophanies**, or appearances in angelic or human form.

The Pentateuch, then, is to be studied:

1. **Historically.** The student should read the books in order, simply for the historical or narrative matter. Ignore the types, the doctrines, the teaching concerning deity, except as these are essential to the flow of the narrative. Fix the events in order in the mind, in a broad panoramic way, as if the subject of study were, for example, a section of English history.

2. **Biographically.** Study the histories of the men of the Pentateuch as if they were modern statesmen and warriors.

3. **Analytically.** Each book has certain structural divisions, like the several parts of a large edifice. This structural arrangement is to be mastered.

4. **Spiritually.** All other study is but preliminary to this. The student will now consider the books in their inspired and divine character as revelations from God, and as unfoldings of His ways and will.

At once the method of study changes. Diligence is not abated, but diligence alone discovers nothing on this ground. The great law here is that "the things of God knoweth no man, but the Spirit of God." Eye, ear and heart are powerless to grasp spiritual truth. All is matter of revelation. 1 Cor. ii. 9-14.

The **means** of arriving at the knowledge of the truth are:

- (1) Prayerful dependence upon the illumination of the Spirit. Psal. cxix. 12, 18; 1 John ii. 27.
- (2) Meditation upon the passage under study and upon the use made of it elsewhere in the Bible, especially in the New Testament. Example, Gen. xxi. with Gal. iv. 22-31. This is "comparing spiritual things with spiritual." 1 Cor. ii. 13.

LESSON XV.

The Pentateuch.—Continued.

GENESIS.

KEY-WORD: "BEGINNING," i. 1.

This book has **creation** for its great subject and records the beginning not only of creation and of plant, animal and human life, but also of all the institutions of men. It has been called the "seed plot of the Bible." All subsequently developed truth exists in Genesis in germ.

I. HISTORICAL.

It is impossible to fix the point of departure called "in the beginning." Verse 1. Between the "beginning" of creation and the utterance, "Let there be light" (verse 3), is ample time for all the geologic ages.

History begins with the advent of man. In this sense the book of Genesis covers a period of about 2,500 years.

The time divisions are:

From Adam to the Flood.....1656 years.

From Flood to call of Abram..... 427 years.

From call of Abram to death of

Joseph (about)..... 400 years.

These periods cover four dispensations.

The more important historical events are the preparation of the waste and void earth for organic life; the creation of man; his fall from innocency; his redemption through sacrifice; the Adamic covenant; the flood; the covenant with Noah; the call of Abram, and God's covenant with him and with his descendants, Isaac and Jacob, and the departure of the entire Abrahamic family into Egypt. The moral of this history is the sad failure of man. The beginning of the book records his creation in a paradise of matchless beauty; its last words are, "in a coffin in Egypt."

II. BIOGRAPHICAL.

Of the large number of persons of whom this book affords some account, the following are most important: Adam, Eve, Cain, Abel, Enoch, Noah, Abraham, Sarah, Isaac, Ishmael, Jacob, Esau and Joseph. The student should make himself so familiar with the recorded events in these lives as to be able to write from memory a synopsis of them.

III. ANALYTICAL.

The book has five structural divisions:

1. Creation. i. 1 to ii. 25.

2. The fall, penalty and redemption. iii. 1 to iv. 7.

3. The history of the diverse seeds, Cain and Seth, to the flood. iv. 8 to vii. 24.

4. The flood to Babel. viii. 1 to xi. 9.

5. From the call of Abram to the death of Joseph.
xi. 10 to i. 26.

IV. SPIRITUAL.

There is very little preceptive teaching in Genesis. Truth is taught mainly through **type, promise and action**. There is also a beautiful progressive unfolding of the attributes of God through His names. [See Section IV., §1.]

1. The student should note passages which illustrate the **personality** of God, His **eternity, holiness, plurality, power, benevolence, will**, hatred of **sin**, love for **sinner**s.
2. Follow the chain of Messianic promise. iii. 15; xii. 3; xvii. 15, 16; xxi. 12; xxii. 18; xxv. 23; xxviii. 13, 14; xlix. 10.
3. Study the Abrahamic covenant, renewed to Isaac and Jacob. xii. 1-3, 7; xiii. 14-17; xv. 1-6; xvii. 2-22; xxii. 15-18; xxviii. 10-14. These included:
 - (1) **Earthly** blessings—a land, wealth, protection, etc.
 - (2) An **earthly** seed, as numerous as “the dust of the **earth**.” xiii. 16. Fulfilled in the Jewish nation. John viii. 33, 37.
 - (3) A **heavenly** seed, as numerous as “the stars of heaven.” xv. 5. Fulfilled in all believing Jews and in all true Christians. Rom. ii. 28, 29; iv. 16; Rom. ix. 6-8; Gal. iii. 29.
 - (4) Spiritual promises, as “I will bless thee * * * and thou shalt be a blessing.”
 - (5) The promise of the Messiah, concerning whom subsequent Scriptures unfold a particular relation on the one hand to the **earthly** seed of Abraham, and on the other to his **spiritual** seed.

Note carefully: The current teaching that the Jewish people are forever set aside because of their rejection of Messiah and that the Christian now inherits Jewish promises, is utterly unscriptural. **Israel** as a nation always has its own place and is yet to have its greatest earthly exaltation. The **Christian** as of the heavenly seed of Abraham may claim the spiritual blessings.

The **church** as the body and bride of Christ has her own distinctive place and promises. She is not seen at all in Old Testament prophecy, and was to those men and ages a mystery hid in God under types. Eph. iii. 9, 10.

V. TYPICAL.

1. Of Christ.

Our Lord Himself has given us the clue to all the Christology of the Old Testament. In His Emmaus teaching (Luke xxiv. 27, 44) He divided the "things concerning Himself" into two classes, those which concern His **sufferings** and those which concern His **glory**. Peter (1 Pet. i. 11) tells us that the Spirit of Christ in the Old Testament writers "testified beforehand the sufferings of Christ and the glories that should follow."

We may expect, then, to find "in all the Scriptures" a suffering Christ and a glorified Christ; a Christ humiliated and rejected and a Christ exalted and rewarded.

The types of Christ will be indicated in their order, leaving the classification to the student. The student, also, is expected to find the appropriate New Testament references.

(1) **Christ, the Light of the world.** i. 3.

(2) **Christ, the Sun of righteousness.** i. 16;
Mal. iv. 2.

NOTE. He will take this character at His second coming. Morally, the world is now in the state between i. 3 and i. 16. The sun is not seen, but there is light. Dispersationally, the church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (i. 16) are individual believers who are "lights." Phil. ii. 15, 16. Meantime it is night.

(3) **Christ, the last Adam, the second man,** typified by the first man, Adam. i. 27-29; ii. 7-15. As such, Christ is head of the new creation, as the first man was head of the old. All men are either "in Adam" or "in Christ." 1 Cor. xv. 22, 45-47; Rom. v. 12-19.

(4) **Christ, the Bridegroom of the church.** ii. 18-24.

(5) **Christ, the Righteousness of God.** iii.

21. In Scripture a garment is the constant symbol of righteousness. Isa. lxi. 10; lxiv. 6; Job xxix. 14; Rev. xix. 7, 8, etc. The student will note that, since a life must have been sacrificed before Adam and Eve could have been clothed with "coats of skins," there is here a reference to the sufferings of Christ. The same thing is found in the first Messianic **promise** (iii. 15), "thou shalt bruise His heel."

(6) **Christ, the Lamb of God.** iv. 4. This

is the most constant type of the suffering Messiah. In all the subsequent books we shall find this lamb typical of the "Lamb of God that taketh away the sin of the world." John i. 29.

A lamb fitly symbolizes the unresisting innocence and harmlessness of the Lord Jesus. Isa. liii. 7; Luke xxiii. 9; Matt. xxvi. 53, 54. This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood is no remission." Heb. ix. 22; xi. 4. Verse 7 should read, "If thou doest well shalt thou not be accepted? And if thou doest not well, a sin offering lieth at thy door, and thou rulest over it." In rejecting Cain's offering of works God again pointed him to the true remedy—a sin offering such as Abel had brought.

(7) **Christ, the Refuge of His people from judgment.** vi. 1 to viii. 16; Heb. xi. 7. In

strictness of application this speaks of the preservation through the "great tribulation" (Matt. xxiv. 21, 22) of the remnant of Israel who will turn to the Lord after the church (typified by Enoch, who was translated to heaven before the judgment of the flood,) has been caught up to meet the Lord. Gen. v. 22-24; 1 Thess. iv. 15-17; Heb. xi. 5; Isa. ii. 10, 11; xxvi. 20-21. But

the type has also a present reference to the position of the believer "in Christ." Eph. i., etc. It should be noted that the word translated "pitch" in Gen. vi. 14 is the same word translated "atonement" in Lev. xvii. 11, etc. It is atonement that keeps out the waters of judgment and makes the believer's position "in Christ" safe and blessed.

- (8) **Christ, the Priest after the order of Melchizedek.** xiv. 18-20; Heb. vii. The type strictly applies to the priestly work of Christ in **resurrection**, since Melchizedek presents only the **memorials** of sacrifice—bread and wine. "After the order of Melchizedek," Heb. vi. 20, refers to the unending **duration** of Christ's priesthood. Heb. vii. 23, 24. The Aaronic priesthood was often interrupted by death. Christ is a priest after the **order** of Melchizedek in the **endlessness** of His priesthood; but after the **pattern** of Aaron as regards His priestly work.
- (9) **Christ, the obedient Son, as typified by Isaac.** xxi., etc. Isaac is never seen acting in self-will. The course of his life is ordered by his father. John v. 30; vi. 38. The more prominent features of the type are:
- a.* Isaac was the promised seed. xv. 3, 4.
 - b.* He became obedient unto death (though not actually slain). xxii.
 - c.* Was raised from the dead (in figure). Heb. xi. 19.
 - d.* And then received a Gentile bride. xxiv.
[The student will apply the New Testament references under each head.]
- (10) **The Joseph type.** This covers so completely the prominent outline of the earthly relations of Christ that it cannot be epitomized in a sentence. The student will add from the New Testament

the references showing the fulfillment in Christ or the seven-fold type.

- a.* Joseph was the beloved of his father. xxxvii. 3.
- b.* Hated and rejected of his brethren. xxxvii. 4-8.
- c.* His brethren conspire to slay him and, in intention and figure, do slay him. xxxvii. 18-22.
- d.* He is lifted up out of the pit. xxxvii. 28.
- e.* He goes to the Gentiles, by whom, after some persecution, he is received and favored. xxxix. to xli. 44.
- f.* He receives a Gentile bride during the time of his rejection by his brethren, the Israelites. xli. 45.
- g.* He is reconciled to his brethren of Israel, who receive great earthly prosperity through him. xlii. to xlvii. 11.

2. Of the church.

- (1) The **"lesser light to rule the night."** i. 16.
The church shines by reflecting the light of the absent sun. 2 Cor. iii. 18, R. V.; Matt. v. 14.
- (2) **Eve.** ii. 18-24; John iii. 28, 29; 2 Cor. xi. 2; Eph. v. 25-32; Rev. xix. 7, 8.
- (3) **Enoch.** v. 22-24; Heb. xi. 5. Enoch "was translated that he should not see death," before the judgment of the flood fell upon the guilty earth. The very first event in the closing of this dispensation—an event which will precede the judgment of the great tribulation (Dan. xii. 1; Matt. xxiv. 21)—will be the translation of the church. 1 Thess. iv. 14-17. Noah and his family typify the believing Jewish remnant who will be preserved **through** the tribulation.
- (4) **Rebekah, the Gentile bride of the Son.** xxiv.
In this type we see the bride as won for an absent bridegroom by the faithful testimony of a servant, who speaks not of himself, but of the riches of **his**

master who has bestowed all upon his son. The consenting bride receives an **earnest** of these riches before she sees the bridegroom, who comes forth to meet her. Eliezer is a type of the Holy Spirit. Matt. xxii. 2; John xv. 26; xvi. 13-15; Eph. i. 13, 14; 1 Thess. iv. 14-17.

- (5) **Asenath, the Gentile bride, espoused during the time of Joseph's rejection by Israel.** xli. 45.
- (6) **Of law and grace, and the old and new creations.** xvi. to xxi.; Gal. iv. 21-31.

LESSON XVI.

The Pentateuch—Continued.

EXODUS.

KEY-WORD: "REDEMPTION," iii. 7, 8; xii. 13.

This book records the redemption out of Egyptian bondage of the chosen people and, in **type**, all redemption.

As will be seen, redemption is:

1. **Wholly of God.** Israel was helpless in Pharaoh's power in Egypt. Egypt is probably a type of the world and Pharaoh of Satan, the prince of this world.

2. **Through a person.** In the type, Moses; in the anti-type, Christ.

3. **By blood.** The blood is the purchase price (1 Pet. i. 18) and the atonement for sin. Lev. xvii. 11; iv. 33-35.

4. **By power.** The blood having been shed God may righteously "pass over" the sinner when judgment falls (Ex. xii. 12, 13; Rom. iii. 25, 26), and then put forth His **power** in the sinner's behalf. xi. 7; vi. 6, 7.

THE STUDY OF EXODUS.

I. HISTORICAL.

The student should fix clearly in mind the order of events. Disregard in this preliminary study the spiritual teaching, types, etc.

II. BIOGRAPHICAL.

Moses is the dominant figure and Aaron is associated with him, but none of the personages of Exodus is unimportant and the student should become familiar with what is said of each.

III. ANALYTICAL.

Exodus is in three chief parts:

1. **Israel in Egypt.** i. to xv.
 - (1) The people in bondage. i.
 - (2) The preparation of the deliverer. ii. 1 to iv. 28.
 - (3) The contest with Pharaoh. iv. 29 to xi. 10 and xii. 29-33.
 - (4) The redemption of blood. xii. 1-30.
 - (5) The redemption by power. xii. 31; xiv. 31.
2. **From the Red Sea to Sinai.** xvi. to xix.
 - (1) Joy of salvation. xv. 1-21.
 - (2) A bitter experience blessed. xv. 22-26; Heb. xii. 11.
 - (3) Wilderness rest. xv. 27.
 - (4) Wilderness food. xvi. 1-36.
 - (5) Wilderness drink. xvii. 1-7.
 - (6) Conflict with Amalek. xvii. 8-16. Amalek, the grandson of Esau (Gen. xxxvi. 12), becomes thus with his descendants (for "that which is born of the flesh is flesh," John iii. 6) a type of the flesh—the natural man. Gal. iv. 22, 23. Victory is gained not through courage or skill or strength, but through **an intercessor**. Rom. vi. 14; vii. 15, 25; Heb. vii. 25. In answer to intercession Jehovah-nissi delivers.
 - (7) Leaning on the arm of flesh. xviii. 1-27. Je-

thro is a religious Worldly Wiseman. By reference to Num. xi. 16-25 it will be seen that God ignores all these prudent arrangements, as He afterward ignored the election of Matthias to be an apostle. Acts i. 16-26.

3. **Israel at Sinai.** xix. 1 to xl. 38.

- (1) Grace given up for law. xix. 3-8.
- (2) The immediate result. xix. 9, 12, 23.
- (3) The law given. xx. 1 to xxiv. 18.
- (4) The law broken. xxxii. 1-8. At this very time God in infinite grace is giving to Moses in the Mount directions for a sacrifice by which a sinful people may be restored to fellowship, a priesthood through which they may approach Him, and a tabernacle in which He may dwell in their midst. xxv. 1 to xxxi. 18.
- (5) Advocacy. xxxii. 9-14, 31, 32 (compare 1 John ii. 1, 2).
- (6) The edge of the law. xxxii. 19-28.
- (7) The tabernacle and priesthood. xxxv. to xl

IV. SPIRITUAL.

The spiritual teaching of Exodus has been of necessity partly set forth above. Broadly, the book teaches that redemption is essential to any relationship with a holy God; that a redeemed people must be separated **from** iniquity by sacrifice and **unto** God by power; and that God cannot have fellowship with a defiled people, even though redeemed.

The relation of the law to redemption is that it was "added because of transgressions, till the seed should come to whom the promise was made." The Commandments were a "ministration of death written and engraven in stone," teaching Israel the just demands of a holy God and demonstrating their own inability to meet those demands. 2 Cor. iii. 7, 9; Gal. iii. 10, 11, 18-25; Rom. iii. 20; vii. 7-10. That part of the law commonly called "ceremonial," filled in every part with types of Christ, provided the way of forgiveness, restoration and worship for the sinning Israelites condemned by the Commandments.

The Christian learns through such an experience as that described in Rom. vii. 7-24 what the Jew learned at Sinai.

Underneath the history, biography and ceremonials of the book are found the types:

V. TYPICAL.

The types are numerous, various and of exceeding interest. Taking them in order we have:

1. Moses, a type of Christ the Deliverer. Luke iv. 18; 1 Thess. i. 10, etc. The points are:

- (1) He was the deliverer chosen of God. Acts vii. 25.
- (2) Rejected at his first appearance he turns to the Gentiles. Acts vii. 23-29.
- (3) During his rejection he gains a Gentile bride. ii. 13-21.
- (4) Afterward he again appears as Israel's deliverer and is accepted. iv. 31.
- (5) He becomes the prophet, intercessor and leader of his redeemed people. Deut. xviii. 15; Num. xi. 1, 2, etc.

2. Aaron, a type of Christ our High Priest.

NOTE. Christ is a priest after the **order** of Melchizedek (which means that because "He ever continueth" His priesthood is eternal and not, like the Aaronic priesthood, interrupted by death), but after the **pattern** of Aaron.

- (1) Of divine appointment. xxviii. 1; Heb. v. 4-6.
 - (2) Only the High Priest could make atonement. Lev. xvi. 1-3; Heb. ix. 7-12.
3. The passover, a type of Christ our Redeemer. xii. 1-28; 1 Cor. v. 6-8; 1 Pet. i. 18, 19.
 - (1) The lamb must be without blemish, and to test this it was kept up four days. xii. 5, 6. So our Lord's public life, under hostile scrutiny, was the testing which proved His holiness. Luke xi. 53, 54; John viii. 46; xviii. 38.
 - (2) It must be slain. xii. 6; John xii. 24; Heb. ix. 22.

- (3) The blood must be applied. xii. 7. This answers to personal faith and refutes universalism. John iii. 36.
- (4) The blood thus applied of itself, without anything in addition, constituted a perfect salvation. xii. 13; 1 John i. 7; Heb. x. 10, 14.
- (5) The **feast** typified Christ the food of the believer. Matt. xxvi. 26. It was a **duty** and **privilege**, but not a condition of salvation.
4. Leaven. Always and everywhere a type of evil working subtly. xii. 15; Lev. ii. 11; Matt. xvi. 6-12; Luke xii. 1; 1 Cor. v. 6-8.
5. Red Sea, type of Christ's death as delivering us from the world. Gal. i. 4; vi. 14.
6. Manna. xvi. 35. Type of Christ in humiliation, "after the flesh," the believer's wilderness food. John vi. 31-35.
7. The smitten rock. xvii. 1-6. Type of salvation by grace.
 - (1) Christ the Rock. 1 Cor. x. 4.
 - (2) The people utterly unworthy. xvii. 2; Eph. ii. 1-6.
 - (3) Characteristics of salvation by grace.
 - a. Free. John iv. 10; Rom. vi. 23; Eph. ii. 8.
 - b. Abundant. Rom. v. 20; Psa. cv. 41; John iii. 16.
 - c. Near. Rom. x. 8.
 - d. The people had only to take. Isa. lv. 1.
8. The tabernacle and priesthood. xxv. to xxx.

NOTE. The typical meanings will be indicated; the students are expected to supply the proper illustrative passages from the New Testament.

- (1) The whole tabernacle with its details is a figure of the heavens. Heb. ix. 23, 24.
- (2) The ark.
 - a. In its **materials**, acacia wood and gold, a type of the humanity and deity of Christ.
 - b. In its **contents** a type of Christ as—
 - (a) Having God's law in His heart.

(*b*) The wilderness food (or portion) of His people.

(*c*) Himself the resurrection (of which Aaron's rod is the symbol).

c. In its **use** a type of God's throne. That it was a throne of grace was due to the mercy seat formed of gold (divine righteousness) and sprinkled with the blood of atonement, which answered the claims of justice represented by the cherubim, in vindication of a broken law.

- (3) Table of shewbread; Christ our Communion, and the believer's food.
- (4) The seven-branched candlestick; Christ our Light, shining in the fullness of the power of the seven-fold Spirit. Heb. i. 9; Rev. i. 4; Isa. xi. 2.
- (5) The golden altar of incense; Christ our Intercessor.
- (6) The laver; Christ cleansing us from "every spot or wrinkle or any such thing."
- (7) The brazen altar; the cross upon which Christ made atonement.
- (8) The anointing oil; the Holy Spirit for service.
- (9) The garments. These present the varied perfections and services of Christ our High Priest; as, **gold**, His divine righteousness; **blue**, His heavenly origin; **purple**, His royalty; **scarlet**, His sacrifice; the engraved stones upon the breastplate and shoulder pieces, the believer upon Christ's heart and upheld by His strength.

LESSON XVII.

The Pentateuch.—Continued.

LEVITICUS.

This precious book is fragrant with Christ. In itself and primarily it is the inspired ritual for the people of God under the law. It is God speaking out of the tabernacle and telling His people that which befits His holiness in their approach to and worship of Him. To the Christian it opens precisely the same truth. Not one word of this ancient book has become obsolete. The difference—an unspeakably precious one—is that for us Christ stands in the place of every offering, of every ceremonial. Write “CHRIST” for every sacrifice, every garment, every utensil, every ceremony, every time and day of obligation, every object (except leaven) and the book stands, the abiding instruction of God concerning access and worship. Its great permanent message is that SACRIFICE as the **basis**, and PRIESTHOOD as the **means**, open the only way of access for a sinner to God. Hence:

HOLINESS is the **key-word**. It occurs eighty-seven times.

Key verse, xix. 2. But, as in contrast with holiness and revealing the true state of man, the words **sin** and **uncleanness** (in various forms) occur one hundred and ninety-four times. Sacrifice is the remedy of a holy God for the need of sinful man.

I. HISTORICAL.

Properly speaking, there is no history in this book. The student should, however, carefully study the **events** in viii., ix., x.

II. BIOGRAPHICAL.

See viii.; ix., x.

III. ANALYTICAL.

1. Sacrifice. i. to vi. 7.
2. The law of the offerings. vi. 8 to vii. 38.
3. Consecration. viii. 1 to ix. 24.
4. A warning example. x. 1-20.
5. A holy God will have a clean people. xi., xii., xiii., xiv., xv.
6. Atonement. xvi., xvii.
7. The relationships of God's people. xviii., xix., xx., xxi., xxii.
8. The feasts of Jehovah. xxiii.
9. Instructions and warnings. xxiv. to xxvii.

IV. SPIRITUAL.

This has been set forth in the lesson introduction, except as it saturates the types. Essentially, Leviticus maintains the holiness of God, exposes the utter sinfulness and vileness of the people, and illustrates the Gospel as a perfect remedy, putting away man's sin and bringing him into fellowship with God.

V. TYPICAL.

The types are exceedingly numerous. The student is exhorted to the most diligent and prayerful study of these wonderful unveilings of Christ. Every form of type (see Section I., Lesson XIV.) is found in this book.

The student will carefully distinguish between **sweet savor** and **non-sweet savor** offerings. The first set forth the acceptableness of Jesus Christ to God, and are **atoning**, in that the holiness of God requires not merely that we should have done no **sin**, but that we should have done **all good**. The sinner is presented to God in all the acceptableness of Christ's perfections. Eph. i. 6. The latter, or non-sweet savor offerings, represent the whole **demerit** of the sinner laid upon Christ, so that **He** is presented to God in all the unacceptableness of the sinner. Because of this, God's justice smites Jesus instead of the sinner.

1. **The burnt offering** (i.) typifies Christ offering Himself without spot to God in delight to do His Father's will even in death. It is **atoning** because

the believer has **not** had this delight in the will of God; and **substitutionary** (verse 4) because Christ did it in the sinner's stead. But the thought of **penalty** is not prominent. Heb. ix. 11-14; x. 5-7; Psa. xl. 6-8; Phil. ii. 8. Underscore, in verses 3, 4, 5, "burnt sacrifice," "voluntary," "it shall be accepted for him," "atonement," and find illustrative passages elsewhere in the Bible.

2. **The meat** (or **meal**, see R. V.,) **offering.** ii. Christ, in his human perfections, tested and tried by suffering, and the food of His people as **bread.** vii. 9, 10; John vi. 33-35; xii. 24. The **fine flour** speaks of the evenness and balance of His perfections (no lumps); the **fire**, the testing sufferings; **frankincense**, the fragrance in God's estimation of His life; absence of **leaven**, His sinlessness and incorruption.
3. **The peace offering.** iii. Type of Christ, our Peace. Eph. ii. 14. It is not the **work** of Christ as **making** peace, but Himself our Peace. This brings in prominently the thought of **communion** with God about Christ. "It is not Christ as enjoyed exclusively by God (as in the burnt offering) but as enjoyed by the worshiper in communion with God." Hence the peace offering is set forth as affording food for the priests. vii. 31-34. Observe that it is the breast (affections) and shoulder (strength) upon which we as priests (1 Pet. ii. 9) feed in fellowship with the Father. This it is which makes the peace offering especially a **thank offering.** vii. 11, 12.

The above are the sweet savor offerings because the perfections of Christ **only** are in view. The student will now take up the non-sweet savor or **sin** offerings. Here the perfections of the **offering** are still insisted on, but they are overlaid, so to speak, with human guilt borne by Him. Isa. liii. 5, 6; 2 Cor. v. 21; 1 Pet. ii. 24.

The non-sweet savor offerings are called **sin** offerings and **trespass** offerings.

4. **The sin offerings.** These have reference to sins more directly against **God**, in which the element of injury to fellow man does not so much enter. They are **expiatory, substitutional, efficacious.** iv. 12, 29, 35. They have in view the removal of guilt by vicarious suffering. Rom. iii. 23-26; 1 Pet. iii. 18; 2 Cor. v. 21.

5. **The trespass offerings.** These have primary reference to wrongs done to the fellow man. Yet, even here, the offence is also against **God**, whose creature has been wronged. See Ps. li. 4. **Man** would say that David's sin was more against Uriah than God.

NOTE. In studying each **offering** in chapters i. to vi. the student should turn to the **law** of that offering in chapters vi. and vii., and consider them as connected statements.

6. **The type of consecration.** viii. 1 to ix. 24. The student should also study carefully Ex. xxviii. 41 to xxix. 24. It will be observed:

(1) The priests did not consecrate **themselves**. The whole thought of self-consecration is unscriptural and misleading. Everything was done by Moses acting for God. Aaron and his sons simply **yielded** themselves. Rom. vi. 13; xii. 1.

(2) The order in Leviticus differs in two particulars from the order in Exodus: In Leviticus the filling of the hands of the priests precedes the sprinkling with oil and blood, in Exodus this order is reversed.

7. **The "strange fire"** of Nadab and Abihu is a type of the substitution in service and worship of: (1) self-will for the Word of God; (2) fleshly expedients for divine power.

8. **Leprosy** (xiii., etc.), type of sin, as: (1) loathsome; (2) incurable by human skill; (3) small in its beginnings but eventually involving the whole body; (4) separation from God and the cleansed. xiii. 44-46.

It should be remembered that these directions about diet and disease were, in their application to

Israel, sanitary and remedial. They are **typical** to **us**. 1 Cor. x. 1-11. The study of types must not be suffered to destroy the student's sense of the literal historicity of the Bible.

9. **The law of the leper's cleansing.** xiv., etc. The bird slain, and the bird dipped in its blood and released present the two aspects of salvation in Rom. iv. 25. "Delivered for our offences, and raised again for our justification." Death, expiation for guilt; resurrection, God's seal upon His Son's work. The cedar, scarlet wool and hyssop are more obscure.

Note in this type of salvation: (1) The leper does **nothing**. The priest "goes forth" to find the leper. (2) "Without shedding of blood is no remission." (3) "And if Christ be not raised, your faith is vain; ye are yet in your sins." (4) Salvation does not stop with justification. xiv. 25-29.

10. **The day of atonement.** xvi. Leaving out the offering which the priest made for himself (verses 6, 11-14), which has no anti-type in Christ (Heb. vii. 26, 27), the interest centres upon the **two goats** and the **priest**. Note: (1) All is done by the **priest**, the people do nothing. Heb. i. 3, "by Himself." (Under-score carefully the words which express action by Aaron.) (2) The goat slain (Jehovah's lot) is that aspect of Christ's death which concerns the holiness and justice of God, and is **expiatory**. (3) The living goat typifies the work of Christ in bearing away our sins, so that they really are not to be found, and is **conciliatory**. Compare 1 Pet. iii. 18 with Isa. xlv. 22; 2 Cor. v. 21 with 2 Cor. v. 20; Rom. viii. 1, R. V., with Rom. viii. 33. (4) The blood of the sin offering was sprinkled upon the covering of the ark in the holy of holies and made it a mercy seat. Study carefully Heb. ix. and x.

11. **The Feasts of Jehovah.** xxiii. As given to Israel these were simply seven great religious festivals which were to be observed every year. Note that the first three verses do not relate to the **feasts**, but

guard the Sabbath from confusion with them. The feasts begin verse 4.

- (1) **The passover.** xxiii. 4, 5. This feast is memorial and brings in view **redemption**, upon which all blessing rests. (See Lesson XVI.) Typically, it stands for the crucifixion as redeeming.
- (2) **The Feast of unleavened bread.** xxiii. 6-8. The divine order here is beautiful; first, redemption, then a holy walk. See 1 Cor. v. 6-8; 2 Cor. vii. 1; Gal. v. 7-9.
- (3) **The Feast of first fruits.** xxiii. 10-14. This feast is typical of **resurrection**—first, of Christ, then of “them that are Christ’s at His coming.” 1 Cor. xv. 23; 1 Thess. iv. 13-18. (See Lesson XII.)
- (4) **The Feast of Pentecost.** xxiii. 15-22. The anti-type is the descent of the Holy Spirit to form the church. For this reason leaven is present, because there is evil in the church. Matt. xiii. 33; Acts v. 1, 10; xv. 1. Observe it is now **loaves**; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous **body**. The descent of the Holy Spirit at Pentecost united the separate disciples unto one organism. 1 Cor. xii. 12, 13, 20; x. 16, 17.
- (5) **The Feast of trumpets.** xxiii. 23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and trumpets, answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully Isa. xviii. 3; xxvii. 13 (with contexts); lviii. (entire chapter), and Joel ii. 1 to iii. 21 in connection with the “trumpets,” and it will be seen that these symbols of testimony are connected with the regathering and repentance of Israel after the church

or pentecostal period is ended. This is immediately followed by:

- (6) **The day of atonement.** xxiii. 26-32. The **day** is the same described in xvi., but **here** the stress is laid upon the sorrow and repentance of Israel. In other words the **prophetical** feature is made prominent and that speaks of the repentance of Israel after her regathering, preparatory to the second advent of Messiah to set up His kingdom. See the connection between the "trumpet" in Joel ii. 1 and the mourning which follows in verses 11-15. Also, Zech. xii. 10-13 in connection with the atonement of Zech. xiii. 1.
- (7) **The Feast of tabernacles.** xxiii. 34-44. This feast is also a prophetical type in direct historical order. It speaks of Israel's glory after her regathering, repentance and conversion, when the millennial earth shall rejoice with her and keep the feast. Zech. xiv. 16-19.

LESSON XVIII.

The Pentateuch—Continued.

NUMBERS.

The book derives its name from the fact that it records the enumeration of Israel (i., ii., etc.), but it is rather the book of the wilderness journeyings of Israel. Typically, it is the book of **service** and **walk**. The student will now perceive a beautiful moral order in these books. Genesis speaks of the **new creation**; Exodus of **redemption**; Leviticus of **worship** and **fellowship**; Numbers of **service** and **walk**. This is ever the divine order.

The **key-phrase** occurs fourteen times in chapter i.: "**All that are able to go forth to war.**" The central thought is

service. But as this service involves journeying, the secondary thought is the **walk**. The book is rich in types and these bear directly upon the two-fold key, **service** and **walk**.

I. HISTORICAL.

The book covers a period of somewhat more than thirty-eight years. See i. 1 with Deut. i. 3. The student should observe that it takes up the story of Israel where Exodus left it, so that Leviticus is parenthetical and does not advance the story. The student should, first of all, read the book through, treating it as purely narrative, and make a brief memorandum of the events and incidents described. He will then have the **narrative framework**.

II. BIOGRAPHICAL.

As in Exodus, so here, **Moses** is the central figure, and the trying scenes and vast and varied responsibilities in which he is tested develop fully his marked characteristics. The student, as will be seen by reference to the examination, is expected to make a list of the other personages mentioned in the book and to signify briefly their characteristics. The book records the closing scenes in the life of Aaron.

III. ANALYTICAL.

The book is in three parts: (1) Sinai to Kadesh-barnea, i. to xii.; (2) the rebellion at Kadesh-barnea and the thirty-eight years of wandering, xiii. to xix.; (3) the second arrival at Kadesh-barnea and related events, xx. to xxxvi.

IV. SPIRITUAL.

The spiritual teaching of Numbers is rich in quantity and exceedingly practical. As in the other books of Moses, it lies largely in the types, which will be considered apart, but, speaking broadly, may be generalized as follows:

1. As regards **service**.

- (1) We are called to service and to warfare, but in the divine order service is preceded by the **new birth** (Genesis), **redemption** (Exodus), **worship** and **fellowship** (Leviticus). John iii. 6; Matt. xi. 28, 29; Eph. ii. 8-10; 1 Thess. i. 9, 10; Titus iii. 8; Prov. xv. 8; Psalms i.

- (2) Acceptable service is never in self-will, either as to **what, when, how, or where**. All is divinely ordered; nothing left to inclination or judgment. i. to iv. See also 1 Cor. xii. 4-18. Note: "To one"—"to another," verses 8, 9; "as **He** will," verse 11; "as it hath pleased **Him**," verse 18. Acts xiii. 1, 2; xvi. 7, etc.; 1 Sam. xv. 22.
- (3) The highest service is that of the Nazarite, the separated one, who will not defile himself with even the uncleanness of the people of God. vi. See also 2 Tim. ii. 20, 21.

2. As regards the walk.

- (1) Perhaps the central lesson of the whole wonderful series is that **unbelief hinders blessing**. God brought the nation quickly to Kadesh-barnea and wished to bring them immediately into their Canaan rest. They "could not enter in because of unbelief," and their carcasses fell in the wilderness. There is a present rest in Christ which answers spiritually to Canaan, "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it."
- (2) But the way into the fulness of Christ is the way of **trust**, not of works, and distrust turns the Christian back into the wilderness of a barren and weary experience. Deut. i. 19-35; Heb. iii. 15 to iv. 11.

V. TYPICAL.

From 1 Cor. x. 1-11 we learn that all the events of this book are typical of **Christ** and of the believer's **experience**. We learn, moreover, that these are especially types of **warning**. The more important types are:

1. **The Nazarite.** vi. Type of Christ as "holy, harmless, undefiled, and separate from sinners." Heb. vii. 26. The Nazarite did not touch wine (symbol of **natural joy**); took the place of **weakness** (symbolized by the unshorn hair, the woman's adornment, 1 Cor. xi. 14, 15); and of separation from complicity in the defilements even of good people. John. xiv. 27; xv. 11; 2 Cor. xiii. 4; Phil. ii. 6-8; Matt. xii. 47-50; xvi. 23.
2. **The ribband of blue.** xv. 37-41. Blue is the heavenly color, and upon the borders of the garments signified that the people of God were to be heavenly in obedience and character (verse 40).
3. **Aaron's rod that budded.** xvii. Type of Christ in resurrection owned of God as High Priest. Aaron's priesthood had been questioned in the rebellion of Korah, so God Himself will confirm it. Each of the tribe-heads lays up a perfectly dead rod. God puts life into Aaron's. So all the authors of religions have died—Christ among them—but only Christ was raised from the dead and exalted to be a high priest. Heb. iv. 14; v. 4-10.
4. **The red heifer.** xix. Type of the sacrifice of Christ as the ground of the cleansing of the believer from the defilement inseparable from his pilgrim walk through this world, and illustration of the method of his cleansing. Note: (1) the **slaying** of the sacrifice; (2) the seven-fold sprinkling of the blood, typical of the complete and never-to-be-repeated putting away of all the believer's sins as **before God**. Heb. ix. 12-14; x. 10-12. (3) The reduction of the sacrifice to ashes which are preserved and become a **memorial** of the sacrifice; (4) the cleansing from defilement (sin has two aspects—**guilt** and **unclean-ness**) by sprinkling with the ashes mingled with water. Water is a type of both the Spirit and the Word. John vii. 37-39; Eph. v. 26. The operation typified is this: The Holy Spirit uses the word to convict the believer of something unclean in his ways

and at the same reminds him of that blood of Christ which has already put away the guilt and paid the penalty of that very thing; just as an Israelite, sprinkled with the ashes, would thereby be reminded of the sacrifice **already** offered. Instead, therefore, of despairing, the believer **judges and confesses the defiling thing as being unworthy a saint**, and is forgiven and cleansed. Study John xiii. 3-10, R. V.; 1 John i. 7-10.

5. **The brazen serpent.** xxi. 1-9. Type of Christ lifted up on the cross and "made sin," saving all who believe. John iii. 14-16; 2 Cor. v. 21.
6. **The cities of refuge.** xxxv. Types of Christ sheltering the sinner from judgment.

LESSON XIX.

The Pentateuch.—Concluded.

DEUTERONOMY.

This book, the name of which in our Bibles means **second law**, expresses fairly well its content and purpose. Really it consists of the parting counsels of Moses, delivered (probably) within a period of seven days, and about one month before the passage of Jordan. i. 1-3.

The **scene** is the plains of Moab over against Jericho; the **occasion** the necessity for instructing a generation which had grown to manhood during the wilderness wanderings.

The **key-word** is "thou shalt." **Key-verses**, xi. 26-28.

I. HISTORICAL.

The book contains a most interesting and instructive summary of the wilderness history of Israel; and, in the last chapter, an account of the death of Moses himself. The student should carefully compare Moses' review of events with the account, in Exodus and Numbers, of the events themselves. It will be found that Deuteronomy gives the divine view rather than the human. Compare, *c. g.*, Deut. i. with Numbers xiii., xiv.

II. BIOGRAPHICAL.

The student should make note of every mention of persons and compare such passages with that which is said elsewhere of them, observing what particulars are added. It will, of course, be noted that here the autobiography of Moses ends.

III. ANALYTICAL.

The structural divisions of the book are seven in number:

1. A brief summary of the history of Israel in the wilderness from the giving of the law at Horeb to the time then present. i. 1 to iii. 29.
2. A restatement of the law, mingled with exhortations based upon the past dealings of Jehovah, and predictions concerning the conquest of the land and the results of disobedience. iv. 1 to xi. 32.
3. Instructions, warnings and predictions concerning the behavior of Israel in the land. xii. 1 to xxvii. 26.
4. The great closing prophecies concerning the blessing and cursing of Israel, the present world-wide dispersion, the second advent of Messiah, the re-gathering, conversion, and final blessing of Israel. xxviii. 1 to xxx. 20.
5. Last counsels to the priests, Levites, and Joshua. xxxi.
6. The song of Moses, reminiscent and prophetic, and his parting blessings. xxxii., xxxiii.
7. The death of Moses. xxxiv.

IV. SPIRITUAL.

The central spiritual teaching of Deuteronomy develops the **inflexibility of law**. The expressions "thou shalt" and "thou shalt not" are of multitudinous occurrence. It is summed up in the key-verse: "A blessing if ye obey," "a curse if ye will not obey." The inevitable **result** of this is prophetically stated, xxx. 1. The law has but one language: "**Whatsoever things** the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19. Christ alone of all Israel behaved in the land as an Israelite ought. He took Deuteronomy for His code of conduct. Luke iv. 4, 8, 12.

V. TYPICAL.

The types of Deuteronomy have been before us in the preceding books.

EXAMINATION.

SECTION II, PART I.

THE PENTATEUCH.

Before beginning this examination read Instructions to Students, page 4.

GENESIS.

1. Make a list of all the "beginnings" of Genesis, *i. e.*, of things, institutions, etc., the origin of which is recorded in this book.

2. Write, *strictly from memory*, a sketch of the course of human history, as recorded in Genesis, from the creation of man to the death of Joseph. This may be very brief.

3. What was the moral condition of Adam and Eve before the Fall?

4. What was their position in the earth?
5. Was the law of the ten commandments given to Adam and Eve?
6. What sin did they commit?
7. At whose instigation?
8. What passages in the New Testament prove that Satan was the tempter?
9. What immediate evidence of conviction of sin did Adam and Eve give?
10. What effort did they make to fit themselves for God's presence?
11. What evidence did Adam give of saving faith? (See Gen. iii. 20.)
12. In what typical way did God set forth His salvation of Adam and Eve?
13. Why was Abel's sacrifice accepted?
14. Why was Cain's rejected?
15. Give from memory a list of the important persons mentioned in Genesis, with a brief account of the life of each.
16. Give the structural divisions of Genesis.
17. Give two passages which indicate the *personality* of God.
18. Give two passages to prove that God exists apart from matter.
19. Give two passages to prove the eternity of God.
20. Give two passages which prove His holiness.
21. Give two passages which indicate that the one God exists in a plurality of persons.
22. Give two passages to prove the power of God.
23. Give two passages which show His benevolence.
24. In what two passages does He show His hatred of sin?
25. Give two passages which show His love for the sinner.
26. What was the first universal judgment?
27. Why did that judgment fall?
28. What was saved through that judgment?
29. What covenant did God make with Noah?
30. Name, from memory, Noah's sons.
31. What was the second general judgment?
32. Why did it fall?
33. What call did God give Abram?
34. From which of Noah's sons did Abram descend?
35. What promise did God first give to Abram?
36. State the successive promises given to Abram.

37. To Abraham.
38. Give the number of appearances of God to Abram (and Abraham).
39. By what names was God known to him?
40. Why was his name changed?
41. Who was Abram's first wife?
42. Why was her name changed?
43. Who was Abram's first-born?
44. Who was his heir?
45. Of what were these two children typical?
46. Whom did Isaac marry?
47. State, from memory, the typical import of Isaac's life and marriage.
48. What promises were given to Isaac?
49. In what respect did these differ from the promises to Abraham?
50. Who were Isaac's children?
51. Did Esau value his birthright (the Messianic promise and family priesthood)?
52. By what means did Jacob supplant him?
53. What promises were given to Jacob, and how did these differ from those given to Abram (Abraham) and Isaac?
54. When, how and why did God change Jacob's name?
55. Give the names of Jacob's sons.
56. State the distinction between the earthly and heavenly seed of Abraham.
57. To which did Isaac belong?
58. To which did Paul belong?
59. What two *classes* of types and prediction concerning Christ do we find in the Old Testament?
60. In what way is the "light" of Gen. i. 3 a type of Christ?
61. In what way is the "sun" of Gen. i. 6 typical?
62. Has the "day of the Lord" come yet?
63. When will it come?
64. Give three texts to prove the last answer.
65. How was Adam typical of Christ?
66. What particular relation of Christ to the church is set forth in the union of Adam and Eve?
67. How does Gen. iii. 21 set forth Christ as the righteousness of God?

68. Give the chief Old Testament instances of the lamb as a type.
69. State the New Testament proofs that the lamb-types of the Old Testament prefigure Christ.
70. How was the ark a type of Christ?
71. Does the ark-type apply primarily to the Christian?
72. State in your own words the meaning of the ark-type.
73. Who was Melchisedek?
74. What is the New Testament proof that Melchisedek was a type of Christ?
75. Give New Testament references to show the seven-fold way in which Christ fulfilled the Joseph-type?
76. Of what was Eve a type?
77. In what respect does Enoch typify the church?
78. How does Rebekah typify the church?
79. How does Asenath typify the church?
80. State how the Eve, Rebekah and Asenath types differ from each other.

EXODUS.

1. Why is this book called Exodus?
2. Who was its writer? (See Section I.)
3. What great event does it record?
4. What is the key-word of Exodus?
5. What does the book as a whole typify?
6. State *from memory* the four essential elements of redemption.
7. Into how many chief parts does Exodus fall?
8. Who was associated with Moses in the mission to Pharaoh?
9. What was the message to Pharaoh?
10. What compromises did Pharaoh propose?
11. How do Christians now compromise along the same lines?
12. With how many and what plagues did God punish Egypt?
13. What was the last of them?
14. What was God's provision for saving the Israelites from that plague?
15. Why was it called the Passover?
16. State in order the things to be done by the Israelites in connection with the Passover?
17. What part of these was essential to their *safety*?

18. Show how the Passover-type applies to Christ.
19. How many *men* of Israel went out of Egypt in the Exodus?
20. By whom were the people led?
21. What was the *method* of guidance?
22. By what means was a way made through the Red Sea?
23. What provision was made for feeding the Israelites in the wilderness?
24. How long were the Israelites in journeying from Egypt to Sinai?
25. State briefly the important incidents of the journey.
26. Did God *impose*, or *propose* the law?
27. Had the people been delivered out of Egypt as the reward of obedience?
28. Did God, at Sinai, propose the law as a means of salvation?
29. What did God do when the people gave up grace and promised to accept the law?
30. What did the people do after promising to keep the law?
31. Upon how many tables was the law written?
32. What was done with the first tables?
33. How were the tables written?
34. Of what, besides the ten commandments, did the law consist?
35. Give a brief narrative of the events of Exodus?
36. Of what is Amalek a type?
37. Was peace ever to be made with Amalek?
38. Of whom was Aaron a type?
39. What, according to Exodus, is essential to any *relationship* with God?
40. What to *fellowship*?
41. In what respects was Moses a type of Christ our Deliverer?
42. Of Christ our Intercessor and Advocate?
43. Of what is leaven a type?
44. The Red Sea?
45. Manna?
46. The Rock?
47. How was the court of the Tabernacle made?
48. What was within the court?
49. How was the Tabernacle made?

50. Into how many apartments was the Tabernacle divided?
51. What was the outermost called?
52. What was placed in it?
53. What was the inner room called?
54. What was within it?
55. How only could the inner room be entered?
56. What divided the inner from the outer room?
57. Of what was that veil a type? (Hebrews x. 20.)
58. State the meaning of the colors used in the Tabernacle and the priests' garments.
59. Of whom are Aaron's sons types?

LEVITICUS.

1. What is the key-word of Leviticus?
2. Who wrote Leviticus? (See Sec. I.)
3. What, and how many, are the chief divisions?
4. How many *kinds* of types are found in Leviticus? (See Sec. I.)
5. What offerings are called "sweet savor" offerings?
6. Why?
7. Enumerate the sweet savor offerings?
8. State how the burnt offering is a type.
9. The meat offering.
10. The peace offering.
11. What are the two classes of offerings not called "sweet savor?"
12. What is the essential distinction between *sin* offerings and *trespass* offerings?
13. Explain consecration according to the priest type.
14. Give some modern illustrations of the "strange fire" of Nadab and Abihu.
15. Explain from memory how leprosy is a type of sin.
16. Explain in your own words, with illustrative references to New Testament passages, the typical teaching of the law of the leper's cleansing.
17. Who only was permitted to enter the holy of holies?
18. How often?
19. By virtue of what?
20. On the day of atonement what did the *people* do?

21. By whom was atonement made?
22. What did the slain goat typify? (Give New Testament references.)
23. What did the live goat typify?
24. What, then, was essential to atonement?
25. When was *our* day of atonement?
26. Was it a fixed day, so that atonement must have been *then* made? (Rom. v. 6; John xii. 22-23, etc.)
27. What did Christ do to fulfil the type of "Jehovah's lot?"
28. Give New Testament references to show how He fulfilled the live-goat type.
29. Give New Testament references to show how He fulfilled the high priestly act of entering the holy of holies with the blood of sacrifice.
30. Will there be another atonement? (Heb. x. 12-17.)
31. In what respect does the believer's priestly privilege exceed that of Aaron's sons? (Heb. x. 19, 20.)
32. How many feasts were established called "feasts of the Lord?"
33. Give them in order with their meanings *stated in student's own language*.

NUMBERS.

1. Why is this book called Numbers?
2. Who was its writer? (See Section I.)
3. Give a brief synopsis of the events.
4. Give the names of the leading personages.
5. What does the entire book typify?
6. What is the key-phrase?
7. Where was Israel during the time of this book?
8. Give from memory the analysis of Numbers?
9. What must precede acceptable service?
10. What is the central lesson of the book?
11. Explain in your own words what occurred at Kadesh-barnea?
12. Explain in your own words how believers fail now as Israel did then.
13. What do we learn from 1 Cor. x. 1-11?
14. Explain how the Nazarite typifies Christ.
15. Explain in your own words how Aaron's rod typified the resurrection.

16. Explain in your own words the ordinance of the red heifer?
17. Does its typical teaching apply to an unsaved person?
18. What does it typify?
19. Explain in your own words the story of the brazen serpent.
20. How does it illustrate salvation through faith in a crucified Christ?
21. What aspect of Christ's saving work is set forth by the cities of refuge?
22. Who was Balaam?
23. What class in the church is he typical of?
24. What prophecy concerning Christ did he utter?
25. What was the sin of Korah, Dathan and Abiram?
26. What saved Israel from wrath because of events in chapter xvi.
27. What was Moses' sin? (Chapter xx.)
28. Typically, what was the harm of smiting the rock the second time? (Heb. ix. 25, 26.)

DEUTERONOMY.

1. Of what does Deuteronomy chiefly consist?
2. What is the key-word?
3. What differences do you find between the events described in Deuteronomy and the accounts elsewhere of the same events?
4. Give the analysis of the book.
5. What *predictions* does Moses utter in this book?
6. Have *all* these predictions concerning Israel been fulfilled?
7. Have the fulfilled predictions been literally or "spiritually" fulfilled?
8. Which of the predictions have been literally fulfilled?
9. What predictions remain unfulfilled?
10. Did the Israelites obey Deuteronomy after they got possession of the holy land?
11. Did any Israelite ever live in the land according to the laws of Deuteronomy?
12. What was his name?
13. What New Testament proof have you that Jesus took Deuteronomy for His guide?

SECTION II.

HOW TO STUDY THE SCRIPTURES.

PART 2. THE HISTORICAL BOOKS.

SECTION II.

How to Study the Scriptures.

PART II. THE HISTORICAL BOOKS.

GENERAL REMARKS.

(To be carefully noted by students.)

The historical books, properly so called, are seventeen in number, viz. :

Joshua.	Ezra.
Judges.	Nehemiah.
Ruth.	Esther.
I Samuel.	Matthew.
II Samuel.	Mark.
I Kings.	Luke.
II Kings.	John.
I Chronicles.	Acts.
II Chronicles.	

The New Testament historical books have, however, a distinctive character and will be treated separately.

This Part will deal with the historical books of the Old Testament only.

It should be remembered, however, that scarcely any book of the Bible but has historical passages and references, and that the sacred history is made up of all these. Old Testament history, except the first eleven chapters of Genesis, has to do primarily with Israel. Other nations are mentioned only as involved in the history of Israel.

The history of Israel falls into **seven** distinct periods:

1. From the call of Abram to the exodus.

2. From the exodus to the death of Joshua.
 3. The period of the Judges.
 4. The period of the Kings, from Saul to the captivities.
 5. The Captivities
 6. The Restored Commonwealth, from the end of the Babylonian captivity to the destruction of Jerusalem, A. D. 70.
 7. The present dispersion.
-

Directions for Study.

1. The student should first carefully read, **as a narrative** simply, the portions of Scripture referred to in these lessons as giving the history of each period. This reading should be sufficiently careful to enable the student to write a brief **outline** of the events of that period.

2. The student should then study the **subdivisions** of that period (as indicated in the lesson) until able to write a more detailed outline of the events of that **subdivision**.

3. The student should give careful attention to the **biographies**.

4. Typical and other spiritual suggestions in the lessons must have particular attention.

LESSON XX.

The History of Israel.

FIRST PERIOD.

This period of four hundred and thirty years extends from the call of Abram, Gen. xii., to the exodus, but does not include the exodus. It is, therefore, wholly included in Part I., Section II., of this course, "The Pentateuch." It is mentioned here that the student may have before his mind a connected history of Israel.

The sources of the history of the first period are Gen. xii. to l. and Ex. i. 1-22, with Acts vii. The book of Job, which belongs to this period, should be read as showing the depth of philosophic and religious thought, and the maturity of the human mind at this early time.

SECOND PERIOD.

This period of about sixty-four years extends from the exodus to the death of Joshua. The exodus has its true beginning in the preparation of the deliverer, Moses, and ends with the full establishment of Israel in the land. God declared the purpose of the exodus to include the possession of the land. Deut. vi. 22, 23, etc.

The sources of the history of the second period are Ex. i. to xix.; Num. i. to xxxiii.; Deut. i. to iii.; Joshua i. to xxiv., to which should be added such narrative portions as occur in Leviticus, *i. e.*, chapters viii., ix. and x.

The analysis of the second period is:

1. Israel in Egypt. Ex. i. to xv.
2. From the Red Sea to Sinai. Ex. xvi. to xix.

3. From Sinai to Kadesh-barnea. Ex. xix. to xli.; Num. i. to xiv.

4. From Kadesh-barnea to Jordan. Num. xv. to xxxv.; Deut. i. to xxxiv.

5. The entrance and conquest of the land. Josh. i. to xxiv.

The student in his study of the Pentateuch having already covered **four** of the above divisions, there remains but the **fifth**, which is wholly within the book of Joshua.

LESSON XXI.

The History of Israel.—Continued.

SECOND PERIOD—JOSHUA.

This book is the proper continuation of Exodus, since it records the **consummation** of the redemption of Israel. See Deut. vi. 23. Leviticus is a part (and complement) of the law. Except for the unbelief of Israel at Kadesh-barnea there would have been no books of Numbers and Deuteronomy. The former is the record of the wilderness wanderings, which were the result of unbelief and disobedience at Kadesh-barnea, and the latter, the second giving of the law, was made necessary by the fact that the generation which received the law had perished in the wilderness. Had Israel gone into the land from Kadesh-barnea, whither they arrived after eleven days' journey from Sinai (Deut. i. 2), the last twenty-one chapters of Numbers and all of Deuteronomy would not have been written, and Exodus and Leviticus would have been followed by a book like Joshua, giving an account of the conquest and division of the land. In Heb. xi. 29, 30, the long period of the wanderings disappears, because the Holy Spirit could find no rational act of faith between the passage of the Red Sea and the downfall of Jericho. See, also, Heb. iii. 17, 19. Joshua, therefore, completes the

story of redemption begun in Exodus. Considered thus together, **redemption** is the key-word of both; with **deliverance** as the special theme of Exodus and **possession** of Joshua. Full redemption is "brought out" and "brought in."

THE STUDY OF JOSHUA.

I. HISTORICAL.

Fix the **order of events** in the mind. Also the names of the "seven nations" formerly inhabiting the land.

II. BIOGRAPHICAL.

Here Joshua is the dominant figure, but all of the personages have strongly marked characteristics, and hence are easily carried in the memory.

III. ANALYTICAL.

Joshua falls into four parts:

1. The conquest. i. to xii.
2. The partition of the land. xiii. to xxi.
3. Incipient discord. xxii.
4. Joshua's last counsels and death. xxiii., xxiv.

IV. SPIRITUAL.

In a spiritual sense Joshua is the Old Testament Ephesians. The "heavenlies" of Ephesians (Eph. i. 3; ii. 6; iii. 10; vi. 12, R. V.,) are to the Christian what Canaan was to the Israelites, viz., a place of conflict, but also of victory and rich blessing. In Joshua xxi. 43-45 four blessings are mentioned: **possession** (verse 43), **rest** and **victory** (verse 44), and the **promises realized** (verse 45).

Canaan, therefore, is not a type of heaven, for in heaven there are no conflicts; but of the believer's present position "in heavenly places in Christ Jesus."

Hence the key to the spiritual teaching of Joshua is the expression (i. 2) "Moses my servant is dead." The conflicts by which the land was to be gained required a **commander** and **leader**, not a **law-giver**. The most rigid keeping of the law could never have brought in Israel and expelled the nations.

For this, superhuman **power** was required. The Jordan at full flood was passed dry-shod and the walls of Jericho fell at the mere blast of the ram's horns. This was not law work, but divine **power**. The "seven nations" in the land were "greater and stronger" than Israel. Deut. vii. 1.

In the same way the believer, who is by **title** "in heavenly places in Christ Jesus" from the moment of conversion, enters into a present heavenly **experience** by divine power, and not by the works of the law. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2.

In the **wilderness** Israel fought Amalek, a type of the flesh (see Lesson XVI.). The New Testament anti-type is the conflict between the "old man" and the "new man" in Rom. vii. 14-25. In the land there was still conflict, but its object was the dislodgment of alien occupants, and the permanent and peaceful possession of a rich inheritance. This is a type of the strife which is described in Eph. vi. 10-18. The causes of the victories and of the defeats of Israel in the land should be carefully pondered, for they throw a flood of light upon our own warfare "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. vi. 12, R. V.

The student should also observe that while the war with Amalek was decreed to be perpetual, thus teaching that the flesh is **always** in us, Israel **might** have utterly dispossessed her inheritance of the seven nations and so rested in unbroken peace. She did not do this, but, satisfied with a measure of victory, left her enemies in partial possession. The result was that her peace was often broken and she was again and again brought into bondage. See ix. 1-16; xiii. 1; Judges i. 22 to ii. 3.

The book is thus filled with spiritual truth of most practical import to the believer.

V. TYPICAL.

Broadly, the typical teaching of Joshua has been indicated above.

1. **Joshua** (Je-hoshoa, meaning Jehovah-Savior) is a type of Christ, our Captain and Deliverer. The more important points are:
 - (1) He comes after Moses. See John i. 17; Heb. ii. 10; vii. 18, 19; Gal. iii. 23-25; Rom. x. 4.
 - (2) He leads to victory. 2 Cor i. 10; ii. 14; 1 Thess. i. 10; 2 Tim. iv. 17; Rom. viii. 37.
 - (3) He is our advocate when we have suffered defeat. Joshua vii. 5-9; 1 John ii. 1.
 - (4) He allots our portions. Eph. i. 11, 13; iv. 8-11.
2. **The passage of Jordan.** Type of our death with Christ. Rom. vi. 6-11; Eph. ii. 5, 6; Col. iii. 1-3. The truth in Rom. vi. 11-13 opens the secret of the resurrection life as a present experience. It is not that "sin" (the flesh) is dead—that is the fatal error of one school of sanctificationists—but the believer accounts himself "dead unto sin, but alive unto God," and "**yields**" his "members as instruments of righteousness unto God."
3. **The Reubenites, Gadites and half-tribe of Manasseh**, who chose their inheritance just outside the land, are types of world-borderers—Christians who are neither wholly in Egypt nor wholly in the land. The student should trace their subsequent history. What their descendants were when Messiah came is seen in Mark v. 1-17.
4. **The scarlet line** of Rahab speaks by its color of safety through **sacrifice**. Rom. iii. 25.
5. **Circumcision.** Literally, the sign of the Abrahamic covenant. Gen. xvii. 7-14; Rom. iv. 11. Spiritually, "the putting away of the filth of the flesh." Col. iii. 5-11; 1 Pet. iii. 21. It should be observed that this was the first act after the entry into the land. Joshua v. 2. The "rolling away of the reproach of Egypt" (Joshua v. 9), therefore, is the first condition of enjoying the better Christian experience. How comforting to see that it was not a **self-work**; that it was **Joshua** who made the "sharp knives" and who

circumcised the Israelites. **Their** part was simply to permit it. See Eph. iv. 31.

6. **The downfall of Jericho.** vi. Type of the secret of victory in the conflict of Eph. vi. 12, R. V. It therefore illustrates 2 Cor. x. 3-5. The "trumpet of ram's horns" illustrates 1 Cor. i. 27-29. It is impossible to dwell upon all the details, but the central truth is that **spiritual victories are won by means and upon principles utterly foolish and inadequate in the view of human wisdom.** 1 Cor. i. 17-29.
7. **The sin of Achan.** viii. Teaches the great truth of the oneness of the people of God. vii. 11. "**Israel hath sinned.**" See in illustration 1 Cor. xii. 12-14, 26; v. 1-7.

LESSON XXII.

The History of Israel.—Continued.

THIRD PERIOD—THE JUDGES.

This period extends from the death of Joshua to the choice of Saul and covers about three hundred and thirty years. The passage in Acts xiii. 19, 20 is correctly rendered in the Revised Version: "And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance for about four hundred and fifty years; and after these things he gave them judges until Samuel the prophet.

It should be said, however, that the chronology of this and the beginning of the succeeding period is involved and difficult.

The character of the government during this period is disclosed by 1 Sam. viii. 7; x. 18, 19. From the exodus to Saul

the government was a theocracy; Jehovah was the king of His people. His rule was administered through Moses, Joshua and the Judges, the last of the Judges having a peculiar character. Eli was a priest-judge; Samuel a prophet-judge.

[After the Judges Jehovah continued His theocratic rule by means of kings. During the Millennium judges will be restored over Israel (Isa. i. 26; Matt. xix. 27, 28), though Jehovah-Jesus as David's son will be a visible king. Hosea iii. 4, 5; Ezek. xxxvii. 21-28; Luke i. 32, 33; Acts xv. 14-17. With the Babylonian captivity began the "times of the Gentiles," which continue to the second advent, yet future (Luke xxi. 24; see Section II., Part 4, "Daniel," and Section VII., Part 1, "The Times of the Gentiles"), during which the theocratic rule is reduced to a simple providential direction of events, rulerships and magistracies. The book of Esther illustrates this. God is not once mentioned in that book, but works nevertheless for the preservation of His people. This veiled watchfulness characterizes the present dispensation. See also Daniel ii. 37, 38; Rom. xiii. 1-7.]

The third period is **characterized** by division, disunion and confusion. The evil effects of the failure utterly to extirpate and drive out the inhabitants of the land were apparent as soon as the strong hand of Joshua was no longer felt. The tribes fell away into idolatries, which were punished by subjection to alien rule. Their deliverances were by the Judges, who were specially raised up of God. It does not appear that any judge ruled over the entire nation until Eli. The single possible exception is Deborah. Judges iv. 5.

The sources of the history of the third period are the books of Judges and Ruth, and 1 Sam. i. to xii.

JUDGES.

This book is the sad record of the failure of the covenant people in the land. The **key-word** is confusion; the **key-verse**, xvii. 6: "Every man did that which was right in his own eyes."

The book takes its name from the personages called Judges,

whose deeds are recorded therein. Chapter ii. 7-23 is a **resume** of the entire book.

Perhaps no better remark upon the book was ever made than that of Professor W. G. Moorehead, D. D., of Xenia ("Outline Studies in the Books of the Old Testament"): "Seven apostasies, seven servitudes to the seven heathen nations, seven deliverances!"

THE STUDY OF JUDGES.

I. HISTORICAL.

The student should remember that in Judges he is not reading the orderly and connected history of a nation. During the whole period covered by the book of Judges the **tribes** rather than the **nation** are in view. Nevertheless, the student should, as in the case of Joshua, become familiar with the book as a **narrative of events**.

II. BIOGRAPHICAL.

The Judges are, of course, the prominent personages. The student should conceive of them as tribesmen in Israel upon whom the Lord laid the burden of Israel's apostate and oppressed state. They were the spiritual ancestors of the prophets; that is to say, patriots first of all, and religious reformers only because national security and prosperity were inseparably connected with loyalty and obedience to Jehovah.

III. ANALYTICAL.

Judges is in two parts.

Part 1. i. to xvi.

Part 2. xvii. to xxi.

IV. SPIRITUAL.

Over the book of Judges as a guide to its spiritual interpretation might be written Zechariah's great word (iv. 6), "Not by might, nor by power, but by my Spirit, saith the Lord." Not one of the chosen deliverers had anything whereof to glory in the flesh. Othniel was but the son of the younger brother of Caleb; Ehud was a left-handed man and an assassin; Shamgar, a rustic with an ox goad; Deborah, a woman; Gideon, of an obscure family in the smallest tribe, etc. Each of the classes mentioned in 1 Cor. i. 27, 28 is illustrated among the Judges.

RUTH.

The book of Ruth should be read in connection with Judges. It presents a picture of life under the judges which is in sharp contrast with that presented in the closing chapters of the latter book. The two pictures will illustrate the varying state of Israel during this period.

Typically, Ruth gives a foreview of the church (Ruth) as the Gentile bride of Christ, the rich Bethlehemite (Boaz). She also furnishes a lovely type of a right and normal Christian experience. In chapter i. she is seen as **deciding**; in chapter ii. as **serving**; in chapter iii. as **resting**; in chapter iv. as **rewarded**.

LESSON XXIII.

The History of Israel.—Continued.

FOURTH PERIOD—THE KINGS.

This period, covering about four hundred and eighty-five years, extends from the accession of Saul to the Babylonian captivity.

The sources of the history are 1 Sam. viii. 1 to xxxi. 13; 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, and the narrative portions of Isaiah, Jeremiah, Lamentations, Ezekiel, and all of the pre-exile (see Section I., Lesson III.) minor prophets except Jonah and Obadiah, viz., Joel, Amos, Hosea, Micah, Nahum, Zephaniah and Habakkuk.

The analysis of the fourth period is:

1. The choice and reign of Saul.
2. The reigns of David, Solomon and of Rehoboam to the revolt of the ten tribes.

3. The divided monarchies to the Assyrian captivity of the Samaritan (ten-tribe) kingdom.

4. From the Assyrian captivity of Samaria to the Babylonian captivity of Judah.

With few exceptions the **events**, the **names** and **duration of the reigns** of the kings are found exclusively in the historical books (1 Samuel to 2 Chronicles), while the **moral state** of the people is disclosed by their prophets. The student should therefore study the prophets in close connection with the narratives. **Written** prophecy begins long subsequently to the division. The following tables will assist the student in combining the study of the narratives and of the prophets:

KINGDOM OF JUDAH.

KINGS.	PROPHETS.
Joash,	Joel.
Uzziah, Jotham, Ahaz, Hezekiah. }	Isaiah, Micah.
Josiah, Jehoahaz, Jehoiakim, Jehoiachin.	Nahum, Zephaniah, Jeremiah, Habakkuk.

KINGDOM OF ISRAEL.

KINGS.	PROPHETS.
Jeroboam II., Shallum, Menahem, Pekahiah, Hekah, Hoshea.	Amos, Hosea.

The story is really very simple and seems complex only because told in fragments.

The **method of study** is simply to take the kings in their

order: Saul, David, Solomon, to the division of the monarchy; then the kings of **Judah** from Rehoboam to Jehoiachin, and of **Israel** from Jeroboam to Hoshea—reading carefully **all** that is said of each of them in the books mentioned in “Sources of the History.”

The prophets of the reign, as indicated in the tables, are also to be read.

NOTE. The student is not in this **historical** study to give attention to the **predictions** of the prophets, but only to that part of their writings which discloses the state of the people, *e. g.*, Isa. i. 1-23; Joel i. 1-20; Amos v. 1-17, etc., etc.

LESSON XXIV.

The History of Israel.—Continued.

FIFTH PERIOD—THE CAPTIVITIES.

This period covers altogether, from the beginning of the Assyrian captivity of the Samaritan kingdom (B. C. 721) to the beginning of the restoration of Judah (B. C. 536), one hundred and eighty-five years; Judah having maintained some semblance of national autonomy for about one hundred and fifty years after the captivity of Samaria.

Probably individuals from all of the tribes returned to Jerusalem under Zerubbabel, Ezra and Nehemiah, but, speaking broadly, the dispersion of the ten tribes still continues; nor can they now be positively identified. They are, however, preserved distinct from other peoples and are known to God as such, though they themselves, few in number, know Him not. Deut. xxviii. 62; Hosea iii. 4; viii. 8; Isa. xi. 11-13. But a remnant of **Judah** returned after seventy years.

The **sources** of the history are parts of Jeremiah and Ezekiel

Daniel, Obadiah, Esther, Ezra i., Neh. i. 1 to ii. 8. Daniel and Esther give the fuller view of this period. It will be seen that the captives were treated as colonists, not slaves. The effort of Satan was to cause them to lose national identity and become indistinguishable from the Assyrians and Babylonians.

LESSON XXV.

The History of Israel.—Continued.

SIXTH PERIOD—THE RESTORED COMMONWEALTH.

This period extends from the first restoration under Cyrus (B. C. 536) to the destruction of Jerusalem (A. D. 70).

The sources of the history are Ezra, Nehemiah, Daniel, Haggai, Zechariah, Malachi, and all of the books of the New Testament except Rev. iv. to xxii. The student who desires to go deeply into the subject should also study Maccabees (Apocrypha) and Josephus.

The analysis of the sixth period is as follows:

1. From the return of the first detachment under Zerubabel and Joshua (B. C. 536) to the dedication of the restoration temple, about twenty-two years. Ezra i. to vi., Haggai, Zechariah.
2. Interregnum (no record).
3. From the commission of Ezra (B. C. 458) to the commission of Nehemiah (B. C. 444), fourteen years. Ezra vii. to x.
4. The governorship of Nehemiah (B. C. 444 to B. C. —). Neh. i. to xiii.; Malachi.
5. From the end of the Old Testament canon to the birth of Christ, about four hundred years. Apocrypha, Josephus, secular histories.

6. From the birth of Christ to the crucifixion. Gospels.
 7. From the ascension of Christ to the destruction of Jerusalem, about forty years. Acts, Epistles, secular history.
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SEVENTH PERIOD—THE PRESENT DISPERSION.

This period extends from the destruction of Jerusalem (A. D. 70) to the present time. As the **sources of the history** of this period are entirely secular it is not included in the Correspondence Course, which is strictly Biblical. When the study of the Prophets is reached the **future** history of Israel will be considered.

NOTE. The student will observe that the examination upon this part enters the New Testament only for the purpose of following the history of the **Jewish** people. The New Testament history will be separately considered.

SECTION II.

HOW TO STUDY THE SCRIPTURES.

PART 3. THE POETICAL BOOKS.

SECTION II.

How to Study the Scriptures.

PART III. THE POETICAL BOOKS.

The books classed as poetical are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations. The term "poetical" is not to be taken as implying fancifulness or unreality, but as relating to form only.

LESSON XXVI.

JOB.

This book is probably the most ancient writing in the Bible. Its author is unknown. That Job really existed and that the book is a true narrative is shown from Ezek. xiv. 14, 20; James v. 11. That he lived in patriarchal times is clear from (1) the **age** to which he lived, which could not have been less than two hundred years, and was probably two hundred and ten. He survived his disasters one hundred and forty years. If this, following the rule of God in relation to his other blessings, was double the years of his age when his calamities befell him, then he must have been seventy years old at that time, and his entire age, as suggested above, two hundred and ten. (2) That the book was written before the exodus is evident because, in the entire discussion of human responsibility under the divine gov-

ernment and of the problem of the suffering of the righteous, there is not the least reference to the Decalogue, nor to the Levitical sacrifices.

Analysis.

Part 1. Introduction. i. and ii.

Part 2. The argument. iii. to xlii. 6.

Part 3. The solution. xlii. 7-17.

The student should **first** read the book as a **narrative** until able to write a synopsis of the **story**—omitting all reference to the arguments of the personages. This story will be found to be exceedingly simple.

The student should, **secondly**, study the **problem** of the book, which lies deeper. In its simplest form it is: **Why do the godly suffer?** In the profound and beautiful discussion we have (1) the shallow view of Satan, that the people of God love and serve Him for the profit of His temporal favor, refuted; (2) the scarcely less shallow view of Eliphaz, Bildad and Zophar (who agree in the main), that the suffering of the righteous is the temporal punishment of known (but perhaps secret) sins, refuted; (3) Elihu has a far juster and more spiritual conception of the problem than any one of his three elders, or even Job himself, but his eloquent discourse is marred by conceit and volubility; then (4) Jehovah, dismissing the self-confident and dogmatic Elihu as one who "darkeneth counsel by words," Himself calls Job into controversy. His wonderful monologue is really a discourse upon His attributes, followed by a revelation of Himself which produces its invariable effect. See Gen. xvii. 1-3; xxxii. 24-31; Joshua v. 13, 14; Isa. vi. 1-5; Dan. x. 4-8; Rev. i. 12-17. The words of Job, following the revelation of Jehovah (xlii. 1-6), give at last the solution: **The godly are afflicted that they may be brought to self-knowledge and self-judgment.** The sufferings are not **penal** for their **sins**, but **remedial** and **purifying**.

The book of Job is a commentary on 1 Cor. xi. 31, 32; Heb. xii. 7-11 (especially verse 10, l. c.); Luke xxii. 31, 32; 1 Cor. v. 5. Job was a good and godly man, but self-righteous, lacking in humility. Chapter xxix. 1-25 exposes this fully. It shows what was in his heart during his prosperity. The personal pronouns "I," "my" and "me" occur fifty times.

THE PSALMS.

The simplest definition of this marvelous collection is derived from its ancient use as **The Hebrew Prayer and Praise Book**. As finally gathered (probably by David) the Psalms form a Pentateuch, or five-fold book.

Analysis.

Book 1. i. to xli.

Book 2. xlii. to lxxii.

Book 3. lxxiii. to lxxxix.

Book 4. xc. to cvi.

Book 5. cvii. to cl.

These divisions are not arbitrary, but are marked by doxologies at the end of each book. See xli. 13, etc. Primarily the Psalms consist of prayers, praises, experiences, promises of God, and declarations of the divine nature and will. But all these are instinct with the spirit of prophecy. Words used by David and others, expressive of their emotions under the most varied experiences, are appropriated in the New Testament to Christ; and other passages having as their first or primary use the expression of the sufferings, fears, hopes or joys of God's ancient people, look forward also to similar conditions of the Jewish Remnant during the Tribulation.

In Luke xxiv. 25-27, 44 our Lord declares that the Psalms are Messianic and concern His sufferings and glory. Psalms xxii., xxiii., xxiv. furnish examples of this Messianic teaching. The **first** is the Psalm of crucifixion, the **second** shows that this crucified one is the Shepherd Jehovah, and the **third** introduces Him in His glory as king of the earth.

So Psalms i. and ii. present Him as: the Righteous Man (i.); as the rejected and crucified Christ (ii. 1-3 with Acts iv. 24-28), and finally as King in Zion, ruling the earth with irresistible might (ii. 4-9). The Lord's **priestly** office is also developed in the Psalms, as in cx. 4 with Heb. vii. 17.

That the entire collection is **arranged** (whatever the date of each Psalm) by divine wisdom to exhibit the divine purposes in orderly progression, no one deeply familiar with prophecy can doubt. This prophetic element will be referred to in Part 4 of this Section, "The Prophetical Books."

PROVERBS.

This collection of sententious sayings is divine wisdom applied to the earthly conditions of the people of God. That Solomon was the author (i. 1) of the book implies no more than that he gathered into the existing form and orderly arrangement these sayings already current among the people, given portion by portion by the Holy Spirit perhaps through many centuries. See Eccl. xii. 9, which is Solomon's account of the matter.

It appears from xxv. 1 that the portion included in xxi. to xxix. existed up to Hezekiah's time in manuscript, and was published in his reign. Chapters xxx., xxxi. are by Agur and Lemuel, respectively.

The analysis is difficult and is not of great importance, as no **structural unity** has been discerned. It may be said to fall into five parts:

Part 1. i. to ix.

Part 2. x. to xxiv.

Part 3. xxv. to xxix.

Part 4. xxx.

Part 5. xxxi.

That wisdom is more than the personification of a divine attribute and is an adumbration of Christ, is sure to every devout mind (Prov. viii. 22-31). Christ found Himself in this book. Luke xxiv. 27. If the student will read "Christ" instead of "wisdom" in the passages where the latter word occurs he will see the wonderful power of this book.

ECCLESIASTES.

In this book we have the divine demonstration of the futility of seeking satisfaction and happiness by any means possible to the natural man. Its **key-phrase** is, "under the sun." It shows man under the most favorable circumstances seeking peace and joy by every method open to man and finding only "vanity and vexation of spirit" instead.

The student should notice that it is not at all the will of **God** which is developed, but that of **man** "under the sun" forming

his own code. It is, therefore, as idle to quote such passages as ii. 24, iii. 22, etc., as expressions of the divine will as it would be so to apply Job ii. 4, 5, or Gen. iii. 4. The constant repetition of such expressions as, "I perceived," "I said in my heart," "then I saw," etc., sufficiently indicate that here the Holy Spirit is showing us the workings of man's own wisdom and his reaction in weariness and disgust.

It is what man, with the knowledge that there is a holy God and that He will bring everything into judgment, discovers of the emptiness of setting the heart upon things "under the sun." He concludes after all that the best thing attainable is to fear God and obey him. It may be said that this was a correct conclusion at a time when the law was the last and highest revelation from God. But the whole duty of man to-day is not to "fear God and keep His commandments," but to take his place before God as a sinner condemned by the commandments, believe on the Lord Jesus Christ to the saving of his soul, and then to live in the power of resurrection life.

Dr. W. J. Erdman well says: "A final proof that even this highest and best conclusion is still of the natural man lies in the fact that no preacher of the gospel would select this text as one containing the gospel."

Prof. W. G. Moorehead, treating the book as a sermon, gives (in substance) the following

Analysis.

Text, i. 2, 3.

1. Text proved.

- (1) By experience. i. to ii.
- (2) By observation. iii. to iv.

2. Text unfolded.

- (1) The miseries of life.
- (2) The hypocrisies of life.
- (3) The wrongs and injustices of life.
- (4) The riches and poverty of life.
- (5) The uncertainties of life.
- (6) The best thing possible to the natural man apart from God.
- (7) The best thing possible to the man who knows God and His law.

THE SONG OF SOLOMON.

Author, Solomon. i. 1. Perhaps nowhere in Scripture does the unspiritual mind tread upon ground so mysterious and incomprehensible as in this precious book. Certainly, nowhere does the soul in unhindered fellowship with God through the Spirit's fullness find more pure and exquisite delight. This has been proved by the powerful hold which in every age it has had upon the purest, saintliest, men and women.

It sets forth the very inner workings of the heart of Christ toward His bride, and the answering love which is but the pale reflection of his own.

"As moonlight unto sunlight,
Or as water unto wine."

That the love of the divine Bridegroom for His blood-bought and purified bride should follow all the **analogies** of that relationship seems evil only to minds so debased that marital desire itself seems to them unholy.

It is most comforting to see that all these tender affections of Christ are for His bride in her unperfected state, while she is still in the place of trial and failure. The book, therefore, shows a succession of lapses from **communion** (not from **salvation**) and restoration.

Analysis.

Part 1. i. 1 to ii. 7. The bride brought into restful communion with the Bridegroom.

Part 2. ii. 8 to iii. 5. The bride returns to her former home (a lapse from communion), but is brought back.

Part 3. iii. 6 to v. 1. Happy communion.

Part 4. v. 2, 3. Discloses a separation of heart. The bride is satisfied with **her** washed feet, while the Bridegroom, His head filled with dew, is toiling for others. See Luke vi. 12; xiv. 21, 23.

Part 5. v. 4 to vi. 3. The bride now seeks **Him**; no longer satisfied with His **gifts**, merely, and testifies of His beauty.

Part 6. vi. 4 to viii. 14. Unbroken communion.

LAMENTATIONS.

The touching significance of this beautiful poem (the student should read it in the Revised Version) lies in the fact that it is the disclosure of the love and sorrow of Jehovah for the very people whom he is chastening. Israel and Judah are seen in captivity—a captivity appointed of God—yet their sorrow is His sorrow, their affliction His affliction. The book illustrates such passages as Isa. xiii. 9; Matt. xxiii. 36-38.

That the words are the expression of Jeremiah's personal sorrow is true, but they are also **God's words**, and the sorrow was God's sorrow wrought in Jeremiah's heart.

Analysis. The five chapters give correctly whatever of structure there is in the book, viz., five distinct lamentations.

EXAMINATION.

SECTION II, PARTS 2 AND 3.

THE HISTORICAL AND POETICAL BOOKS

Before beginning this examination, read Instructions to Students, page 4.

QUESTIONS.

1. Give the number and titles of the Historical Books.
2. In what other books of the Bible is historical matter found?
3. With what nation is Old Testament history chiefly concerned?
4. Give *from memory* the seven periods of Israel's history.

FIRST PERIOD.

5. What was the duration of the first period?
3. Between what events did it extend?
7. What are the sources of the history of the first period?
8. Give *from memory* a brief outline of the events of the first period.
9. What are the names of the chief personages of the first period?
10. What notable book of the Bible belongs to this time?
11. What was the number of the Israelites who went into Egypt?

SECOND PERIOD.

12. What was the duration of this period?
13. What events marked its beginning and ending?
14. What are the sources of the history of this period?
15. Give *from memory* the divisions of this period.
16. Give *from memory* a brief narrative of the events of the first division.
17. Of the second division (including the events of Sinai).
18. Of the third division (including events of Kadesh-barnea).
19. Of the fourth division (to the death of Moses).
20. What time was occupied by the events of the fourth division?
21. Who were the chief personages of the fourth division?
22. Give *from memory* a brief narrative of the events of the fifth division.
23. Who are the chief personages of the fifth division?
24. Of what book is Joshua the proper continuation?
25. Why was it necessary to write Numbers and Deuteronomy?
26. What is the key-word of Exodus and Joshua?
27. What, thus grouped, is the distinctive key-word of Exodus?
28. Of Joshua?
29. What is, then, full redemption?
30. Out of what is the sinner brought?

31. Into what is he brought?
32. Who is the chief personage in Joshua?
33. Give names of other important personages.
34. Give *from memory* the four divisions of Joshua.
35. Give a brief narrative of the events of the first division.
36. Of the second.
37. Of the third.
38. Give a synopsis of Joshua's last counsels.
39. To what New Testament book does Joshua correspond?
40. Was Canaan a type of heaven?
41. Why? or why not?
42. Is the believer now of the world (Egypt)?
43. Is he in heaven?
44. Where is he actually in bodily presence?
45. Where is he spiritually?
46. Does the believer have conflicts?
47. Is the victory gained through the law of Moses?
48. How is the victory gained?
49. Can legal obedience secure the highest spiritual blessings; love, joy, peace, etc.?
50. How are these gained? (Gal. v. 16, 22, 23.)
51. Of whom is Joshua a type?
52. State, in your own words, the four respects in which Joshua is a type.
53. Of what is the passage of Jordan a type?
54. State the typical significance of the two-and-a-half tribes who chose their inheritance on the wilderness side of Jordan.
55. Explain typical meaning of Rahab's sign.
56. Of circumcision.
57. Of the downfall of Jericho.
58. Of the sin of Achan.

THIRD PERIOD.

59. State the duration and terminal events of this period.
60. What was the character of the government during this period?
61. Will this form of government ever be restored?
62. When?
63. When did the times of the Gentiles begin?

64. When will they end?
65. What is the character of the divine rule over the earth during the times of the Gentiles?
66. What was the general condition of Israel during the third period?
67. What was the primary cause of that condition?
68. To what does this correspond in Christian experience?
69. What are the sources of the history of this period?
70. Of what is Judges the record?
71. What is the key-verse of Judges?
72. Give *from memory* the names of the Judges?
73. Give a brief account of the events from the death of Joshua to the choice of Saul.
74. Did the plan to change the form of government come from God?
75. Whom did Israel reject as king when Saul was chosen?
76. What influenced the people in their choice of Saul?
77. To what period does the book of Ruth belong?
78. What is the typical significance of Ruth?

FOURTH PERIOD.

79. State the duration and terminal points of this period.
80. What are the sources of the history?
81. Give *from memory* the divisions of the fourth period.
82. Give a brief narrative of the choice, reign and death of Saul.
83. What personages were conspicuous in his reign?
84. What was his character?
85. Give a brief narrative of the events from the death of Saul to the revolt of the ten tribes.
86. Name the chief personages of this period.
87. The three most important events.
88. Where, and over whom, was David first crowned?
89. Under what circumstances was he acknowledged king over all Israel?
90. Give your impression of David's character.
91. Give God's opinion of David.
92. Into what covenant did God enter with David?

93. State the duration of that covenant.
94. Under its terms would it cease to be binding upon God if David's descendants did evil?
95. What confirmation of His covenant with David did God give to Mary the mother of Jesus before His birth?
96. Has this ever been fulfilled?
97. Of whom was Solomon the son?
98. What was his mother's name?
99. Give the chief events of his reign in order.
100. Give your impression of his character.
101. Name the chief personages of his reign.
102. What is said of Jeroboam during the reign of Solomon?
103. Who succeeded Solomon as king?
104. By what acts did he alienate the affections of part of the tribes?
105. Give an account of the disruption of the monarchy founded by David.
106. By whom and when had this disruption been predicted?
107. How many tribes revolted from Rehoboam?
108. Whom did they choose king?
109. What is the ten-tribe kingdom usually called (1 Kings xii. 19.)
110. What is the kingdom of the two tribes usually called?
111. Give the names and a brief account of the reigns of each of the kings of *Israel* from Jeroboam to the end of the ten-tribe kingdom.
112. What prophets lived during this time in Israel?
113. Which of these left *written* prophecies?
114. What brought the kingdom of Israel to an end?
115. Was this kingdom ever restored?
116. Give the names and a brief account of the reigns of each of the kings of *Judah* from Rehoboam to the end.
117. What prophets lived during this time in Judah?
118. Of them, who left *written* prophecies?
119. What was the moral and religious state of Israel and of Judah during the divided monarchies?
120. How long after the destruction of Israel did Judah endure?
121. What nation carried Judah into captivity?

FIFTH PERIOD.

122. What distinguished personages lived during the captivity of Judah?
123. What books give an account of the captivity of Judah?
124. State the notable events during the captivities.
125. What was the duration of Judah's captivity?

SIXTH PERIOD.

126. Give the duration and terminal events of this period.
127. What number of Jews returned to Palestine?
128. Under what leaders?
129. By permission of what rulers?
130. What books give an account of the sixth period?
131. Into how many divisions does the period fall?
132. Give in your own words the story of the first division.
133. Why cannot you give an account of the second division?
134. Give the events of the third division.
135. Of the fourth and fifth divisions.
136. Of the sixth division.
137. Of the seventh division.
138. Who was the real sovereign over the Jewish people at the birth of Christ?
139. Who was sovereign at His death?
140. Did the Romans permit the Jews to manage their religious affairs during the life of Christ?
141. Give references showing the exercise of authority in religious affairs by the rulers of the Jews.
142. Had these rulers authority in other than religious matters?
143. Give from memory a list of the chief personages in the seventh division.
144. What books of the Bible were written during the seventh division.

SEVENTH PERIOD.

145. Give the duration of the seventh period.
146. State *from memory* the seven periods of Israel's history.

NOTE.—The *years* of the period need not be given, but it is of the utmost importance for the student to master the general division into periods.

EXAMINATION.

SECTION II, PART 3.

THE POETICAL BOOKS.

1. Enumerate *from memory* the poetical books.
2. What is meant by the word "poetical" applied to these books?

JOB.

3. What personages are named in Job?
4. Why do you believe Job to have been a real person?
5. What is the problem of Job?
6. Give chapter and verse showing Satan's view.
7. Why do you believe Satan to be a real being?
8. What is his relation sometimes to the calamities and afflictions of Christians?
9. Give a New Testament quotation to the same purport.
10. Within what limits may Satan afflict Christians?
11. What advice did Job's wife give?
12. Give references to show Eliphaz' view of the sufferings of Job.
13. Is any part of Eliphaz' first speech quoted approvingly in the new Testament?
14. What was Job's answer to Eliphaz' first speech? (Give *brief summary*.)
15. Give the *point* of Bildad's first speech.
16. Give the substance of Job's answer.
17. Give the view of Zophar in his first speech.
18. Give the substance of Job's answer.
19. Give the substance of Eliphaz' second speech.
20. Give Job's answer. (In *brief summary*.)
21. In the same way give the gist of Bildad's second speech and Job's answer.
22. Also, Zophar's second speech and Job's answer.
23. Also, the third speech of Eliphaz and Job's answer.
24. Also, Bildad's third speech and Job's answer.

25. Why was Elihu's wrath kindled?
26. Give the substance of Elihu's view of Job's afflictions.
27. What is the object of Jehovah's address?
28. What was the effect upon Job?
29. Why were Job's afflictions permitted?

PSALMS.

30. Into how many books is Psalms divided?
31. What marks the divisions?
32. What is meant by the Messianic element in Psalms?
33. How do you prove that there is a Messianic and prophetic element?

PROVERBS.

34. What is the right use of this book?
35. Who arranged the collection?
36. Was Solomon the author of all the Proverbs?
37. Give the analysis.
38. Is Christ to be found in this book?
39. In what character?

ECCLESIASTES.

40. What is the purpose of Ecclesiastes?
41. Who was its author?
42. What is the key-word?
43. Are all its statements to be taken as expressions of the divine will?
44. What was the whole duty of man under law?
45. What is the whole duty of man under grace?

SONG OF SOLOMON.

46. What is the spiritual meaning of the song?
47. Why is it comforting?
48. Does it treat of *salvation*?
49. Give the *analysis*.

LAMENTATIONS.

50. During what period of Israel's history was this book written?
51. By whom?
52. State its special significance.

SECTION II.

HOW TO STUDY THE SCRIPTURES.

PART 4. THE PROPHETICAL BOOKS.

SECTION II.

How to Study the Scriptures.

PART IV. THE PROPHETICAL BOOKS.

1. The prophets were men raised up mostly outside the priestly or Levitical class in times of apostasy and declension. Their function was, primarily, that of revivalists and patriots, speaking to the national conscience and striving to restore faith in Jehovah, purity of worship, and patriotism among the people. The ministry of Elijah illustrates this. Later in the history of the nation the **predictive** element became more prominent; and then, because these predictions concerned the far future, the prophecies were **written** that they might be preserved.

2. The prophetical books of the Old Testament are sixteen in number. As the captivities of Israel and of Judah are largely the theme of the Old Testament prophets, they are appropriately classed as pre-exile, exile and post-exile. The division (as in our Bibles) into major and minor, a division based solely upon the bulk of the writings, is unscientific and misleading.

3. The **pre-exilic** prophets, in the order of the date of their writings, are: Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah.

These are divided into prophets of **Israel** (the ten-tribe kingdom), and prophets of **Judah**.

The prophets of Israel, all pre-exilic, are Jonah, Amos and Hosea.

The pre-exilic prophets of Judah are Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah.

4. The prophets of **the exile**, both of Judah, but prophesying to the whole nation, are Ezekiel and Daniel.

5. The **post-exilic** prophets, all of Judah, are Haggai, Zechariah and Malachi.

Note. Jeremiah's ministry extended slightly into the captivity of Judah.

Note. The chronological order of Joel, Obadiah and Jonah is much disputed. The order as given above has the weight of authority.

How to Study the Prophets.

The **contents** of the prophetic writings indicate the natural method of their study.

I. Bear constantly in mind that the prophet had **primarily** to deal with the moral and religious condition of his people in his own time. That condition was always bad, even when there was temporal prosperity, for prophets were never sent while the nation was walking obediently. The denunciations, rebukes and exhortations therefore are not general and abstract, to be applied to the race or the church, but local and Israelitish. Think of the prophet as he was, a godly Israelite filled with the Holy Spirit and with patriotic zeal, in the midst of a people living in violation of covenant obligations, in the heartless and insincere observance of religious forms, or in open idolatry.

The prophet, then, was first of all a Hebrew patriot and revivalist. But, beside this, he was also a foreteller; he spoke of that which should come to pass. Here, too, he was in the main a voice speaking to **Israel**. It was not the mission of the prophet to announce future events except as they concerned the Jewish people. Other peoples are mentioned only as they come into contact with the nation or the national Messiah.

The great themes of **predictive** prophecy are:

1. The dispersion and captivity of the chosen people.
2. The person and advent of Messiah.
3. The restoration under Messiah's rule of the nation to its own land.
4. The glorious kingdom of Messiah over Israel and then over the whole earth.

5. These general prophecies are mingled with prophetic warnings which were to have a near and local fulfillment—as certain invasions, famines, etc. **It will be seen that many predictions have a near and local fulfillment, which is but partial and precursive of some greater fulfillment yet to come.**

II. The student should read attentively Deut. xxviii. 1 to xxx. 9. This passage is a kind of synopsis of all prophecy. Observe:

1. The children of Israel entered upon the possession of the promised land, not under the unconditional covenant of Jehovah with Abraham, but under the condition of obedience to **the law**. Deut. xxviii. 1-14.
2. That the first consequences of disobedience were to be chastisements **in the land**. Deut. xxviii. 15-30.
3. If such measures should prove ineffectual to restore Israel to obedience, enemies from without were to be used as a greater scourge. Deut. xxviii. 31-35.
4. If this failed then Israel was to be conquered and carried away into captivity. Deut. xxviii. 36-63.
5. Even this does not exhaust the decreed chastisement, for it is further said that there shall follow a world-wide dispersion, accompanied with unceasing and awful persecutions. Deut. xxviii. 64-68.
6. Chapter xxix. is a recapitulation of the dealings of Jehovah with Israel hitherto and of the threatened judgments to follow disobedience.
7. Then follows the sublime and reassuring prophecy of Deut. xxx. 1-9. It is an epitome of Old Testament prophecy.
 - a. It implies the failure of Israel in the land and the infliction of the predicted penalties. Verse 1.
 - b. The repentance of Israel, while yet in the dispersion, of these very sins and a return **to the law**. Verse 2. Observe, this is legal, not Gospel repentance. It is not yet "looking upon Him whom they have pierced" (Zech xii. 10; xiii. 6), but Jewish obedience to the law.

- c. This is followed by the compassion and return of the Lord, the regathering of dispersed Israel and their establishment once more in the land. Verses 3-5.
- d. Then occurs the conversion of the nation. Verse 6.
- e. Judgment is then visited upon the Gentile nations which have persecuted and oppressed Israel. Verse 7.
- f. The passage closes with a prediction of the full earthly blessedness and millennial prosperity of the nation.

Such is prophecy. Israel, rashly accepting the law at Sinai, is tested under it under the most favorable circumstances; fails utterly though often warned; does not profit by chastisement, so that captivity and finally dispersion follow. When the writing prophets appear the captivity is just impending, but all their warnings are in vain. Then, as in Deuteronomy, rebukes and warnings are followed by comforting and glowing predictions of the ultimate glory and blessedness of Israel. These predictions, ample and minute, fill in the details left blank in the Deuteronomic outline. The passage in Deuteronomy, for example, refers to the **return** of the Lord (Deut. xxx. 3), so **implying** His previous presence on earth. In the prophets, while this return is still the great theme, there is much also concerning the **first** advent of Messiah, his deity and humanity, his humiliation, rejection and crucifixion. So, also, the repentance of Israel and the regathering and conversion of the nation, briefly predicted in Deuteronomy, are elaborately described in the prophets.

In like manner the Deuteronomic outline says nothing of the **character** in which the Lord will return, nor of **how** the future blessedness of Israel in the land is to be made sure. The prophets tell us that the Lord will return in the character of a king, who will rule in divine **power**, but by human **right**, as son and heir of David.

III. To sum up: The student will observe the broad division of the prophetic writings into (1) the prophet's ministry to his own time and generation; (2) his **predictive** ministry, which concerns the future exaltation of Israel under Jehovah-Messiah, David's Son.

IV. As it is impossible to read any writing understandingly without **interpretation**, it is necessary to say that **the prophetic writings are to be interpreted in the literal, natural and unforced meaning of the words.** This is made certain by the fact that all fulfilled prophecy has been fulfilled literally, not spiritually or allegorically. A few representative passages will suffice for the proof of this statement.

Gen. xv. 13-16; xvi. 11, 12; Deut. xxviii. 62-67; Psalms. xxii. 1, 7, 8, 15-18; Isa. vii. 14; I. 6; liii. 2-9; xlv. 28; Hosea iii. 4; Joel ii. 28, 29; Micah v. 2; Acts ii. 16-18; Matt. xxi. 4, 5; Luke i. 20, 31; Acts i. 5; Matt. ii. 4-6; Luke xxi. 16, 17, 24; Acts xxi. 10, 11.

The student, by simply noting in the Gospels the expression "that it might be fulfilled," will be able to add a very large number of such proofs that **God invariably fulfills prophecy literally.** There are figurative passages (Ezek. xxxvii. 1-10, *e. g.*), but when **the meaning of the figure** is ascertained, **that** will be literally fulfilled. This renders the study of prophecy simple. Zion and Jerusalem mean Zion and Jerusalem, not the church.

V. The church is not in prophecy at all. The earthly ministry, death, resurrection and second coming of Christ are subjects of prophecy, but His purpose to form a church during His rejection by Israel is never disclosed until announced by Jesus Himself (Matt. xvi. 18). See also Eph. iii. 3-10.

VI. How to study each book. The student should read the book slowly and carefully, noting separately the **subjects** with which the prophet deals, and under these the chapter and verse. This gives the:

Classification of the book. For example, Jeremiah begins by speaking of himself. That gives the first head, "Jeremiah." Under that head the student will note, as he reads, the passages in which the prophet speaks of himself. Then certain kings are mentioned; each of these names will be a head for notations. In i. 15 "kingdoms of the north," "Jerusalem" and "Judah" are mentioned. In this way the student should go through the first reading of the book. He is then prepared to study the book **topically**, to discover **what** the prophet says upon each

of his subjects. What does he say of himself? What of Jehoiakin? What of Zedekiah? What of the kingdoms of the north? What of Jerusalem? etc., etc. As will be seen, the examination is intended to test the student's knowledge of these things.

THE PROPHETIC WRITINGS.

I. The Prophets Before the Exile.

The pre-exilic prophets, beginning with Obadiah in the reign of Athaliah, cover a period of about 230 years—from about 840 B. C. to 609 B. C. During this period the Samaritan or ten-tribe kingdom, called in the Prophets "Israel" and "Ephraim," was destroyed, and the entire period was one of increasing unbelief, idolatry, and of the distress caused by successive and increasingly severe chastisements from God.

The revivals under Uzziah, Hezekiah and Josiah, partly religious and partly political, are soon shown to have been superficial and without root in the popular conscience and faith.

LESSON XXVII.

Prophets of Israel Before the Exile.

JONAH.

1. THE HISTORY OF THE PROPHET'S TIME.

It is impossible to determine this with absolute certainty. This, however, does not destroy the historical and personal reality of the book. From 2 Kings xiv. 25 we learn that he

was a recognized prophet, and of Gath-hepher. From our Lord's words (Matt. xii. 38-41) we have the confirmation of his mission to Ninevah, and the authentication of the most striking event in his life.

2. GENERAL REMARKS.

The prophecy is absolutely without reference to Judah or Israel. The ministry of the prophet was wholly to a Gentile city, Nineveh. Indeed, we would not know whether he was of Judah or the ten tribes except for the reference in 2 Kings xiv. 25 to Gath-hepher. But from our Lord's typical use of his history we get the clue to the permanent instruction of the book. It speaks of God's mercy breaking through the wall of Jewish separation and going forth to the Gentiles; and this accomplished through a sent one who had known (in type) death and resurrection.

3. ANALYSIS OF THE BOOK.

This is naturally indicated in the division into chapters in the common version of the Bible.

LESSON XXVIII.

Prophets of Israel Before the Exile.—Continued.

AMOS.

1. THE HISTORY OF THE PROPHET'S TIME.

Amos prophesied to Israel, the ten-tribe kingdom, in the days of Uzziah, king of Judah, and of Jeroboam II., king of Israel. He was of the tribe of Judah, but was sent into the northern kingdom to prophesy. i. 1; vii. 14, 15.

Jeroboam II., an able but wicked king, reigned in Samaria forty-one years. During thirty-seven years he was contem-



porary with Uzziah, king of Judah. He was a successful soldier and his reign seemed to increase the power and prosperity of the northern kingdom. But he was a shameless idolater. Just in the midst of this period of outward triumph and prosperity the rough uncompromising herdsman of Tekoa uttered his terrible rebukes and warnings. It is an illustration of the principle of Luke xvii. 26-30; 1 Thess. ii. 3. The former is the very illustration used by Amos v. 11, 12. Powerful and prosperous as the kingdom then seemed, it was within about eighty years of utter extinction. This was the burden of Amos' prophecy.

2. GENERAL REMARKS.

The spirit of the book is rude, violent, intense, dramatic. Some passages are strikingly like utterances of Jeremiah nearly one hundred years later.

3. ANALYSIS OF THE BOOK.

Section I. Chapters i. to ii. 3. Predictions of the judgments of God upon Damascus (Syria), Gaza, Ashdod, Ashkelon, Ekron, Tyre, Edom, etc.

Section II. Chapter ii. 4-16. Predictions of the judgments of God upon Jerusalem and Judah.

Section III. Chapters iii. 1 to ix. 7. Predictions of judgments upon the "children of Israel, against the whole family which I brought up from the land of Egypt." It is impossible fairly to limit the language to the ten-tribe kingdom, usually called "Israel" or "Ephraim," though the latter is especially in the eye of the prophet. The sentence is against the "house of Jacob" (iii. 13) though it was, in the event, executed first against the northern kingdom. The passage exposes with unsparing hand the moral rottenness and apostasy underlying the outward splendor and prosperity of the time.

Section IV. Chapter ix. 8-15. The comforting and beautiful prediction of the preservation of the "house of Jacob;" the restoration of the Davidic monarchy; the extension of the Davidic power over the earth; and the glory of the kingdom. This passage is quoted by James in Acts xv. 13-17 as a prediction to be fulfilled at the second coming of Christ, and as indicating the time of the conversion of the world.

LESSON XXIX.

Prophets of Israel Before the Exile.—Continued.

HOSEA.

1. THE HISTORY OF THE PROPHET'S TIME.

Hosea was a contemporary of Amos in Israel and of Isaiah and Micah in Judah. Preceding lessons have sufficiently explained the time. Jeroboam II. is the only one of the later kings of Israel mentioned by the prophet, but it is expressly stated (i. 1) that this word of the Lord came to him in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah; so that Hosea prophesied even after the extinction of the northern kingdom, which occurred during the reign of Ahaz.

2. GENERAL REMARKS.

Hosea is abrupt, figurative and metaphorical in style. It is, therefore, of the utmost moment to arrive at the thing meant by the symbolic action or speech.

3. ANALYSIS OF THE BOOK.

Hosea obviously falls into three sections:

Section I. Chapters i. to iii. This part discloses the moral state of Israel. The nation had been as a wife to Jehovah. He had, so to speak, committed the honor of His name to her, and had cherished her with tender love, but she had become adulterous (i. 2, 3). It should be remembered that by this terrible word God designates worldliness in His people in any dispensation. Cf. James iv. 4. The effect of her sin is disclosed in the symbolic names of the prophet's children. "Jezreel" (i. 4, 5) was a reminder not only that God had not condoned the terrible crime of Jehu (2 Kings x. 1-14), but that all like crimes of Israel were remembered. "Lo-ruhamah" (i. 6), meaning unpitied, signified that the time of pity and for-

For explanation of "wife of Jehovah" see Notes on
the Minor Prophets by Dr. Eronside. Pg 23.

bearance was soon to be followed by judgment. "Lo-ammi" (i. 8, 9), "not my people," signified that Israel should cease to be owned of God as His peculiar people. This has been wonderfully fulfilled. It was never said of Judah.

Then follows the touching promise which assures the restoration of Israel and Judah and their reestablishment as the earthly representatives of Jehovah. The student will note the inspired interpretation of this passage in Romans ix. 24, 25 as having the Jews in view, while Romans ix. 26 quotes Hosea ii. 23 as of the conversion of the Gentiles. Peter also (1 Peter ii. 10) quotes Hosea ii. 23 as applying to Gentiles.

Chapter ii., while unsparing in revealing the sin of Israel, and her Lord's grief and horror, is inexpressibly touching in its revelation of His unchanging love and of his willingness to receive back His sinning spouse. She shall again call Him "Ishi"—my husband.

Chapter iii. The symbolic wife is bought back. Then follows the wonderful prediction so wonderfully fulfilled as to verse 4. **Literally** fulfilled, be it observed. By what rule could verse 5 be made figurative?

Section II. Chapters iv. to xiii. 13. Here the use of figures, except the usual bold metaphors of the writing prophets, is abandoned, and in words of great force and beauty Jehovah sets forth the specific sins of His people. But it is evident that it is the wrath not alone of insulted holiness but of outraged tenderness. The language is full of unshed tears.

Section III. Chapters xiii. 14 to xiv. 9. The ultimate conversion and blessing of Israel.

Very soon the predictions of coming judgment were fulfilled, and in the lifetime of the last distinctive prophet of Israel the Samaritan kingdom was destroyed and the tribes carried away to Assyria. Judah is left yet for more than a century and a half, when the same doom befell her. A remnant of **Judah** returned, but **Israel** still lies hid far from the land.

LESSON XXX.

Prophets of Judah Before the Exile.

OBADIAH.

1. THE HISTORY OF THE PROPHET'S TIME.

The weight of evidence, mainly internal, seems to fix the date of Obadiah's ministry in the reign of the bloody Athaliah. 2 Kings viii. 16-26; xi. 1-16.

The contemporary history, however, is of slight moment, as the prophet deals entirely with an external power—Edom, or Idumea.

The Idumeans are descendants of Esau. Gen. xxv. 30; xxvii. 38-41; xxxvi. 8; Num. xx. 14-23. Edom had previously been the theme of an important prophecy (Num. xxiv. 17-19), which looks on to the future reign of Messiah as the Sceptred One out of Israel.

The **occasion of the prophecy** was some confederacy against Jerusalem in which Edom took a hostile part. Verses 7-14.

2. GENERAL REMARKS.

Obadiah is the first of the prophets to use the prophetic formula, "the day of the Lord." As the expression is frequently used it should be defined. It means:

A prophetic period, yet to be fulfilled, beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth. The day of the Lord is preceded by six signs: The sending of Elijah (Mal. iv. 5); cosmical disturbances (Joel ii. 31; Matt. xxiv. 29); the fancied security of the people (1 Thess. v. 1-3); the Apostasy (2. Thess. ii. 3; and the revelation of the man of sin (2 Thess. ii 1-8).

In connection with Obadiah the student should read Isa. xxxiv. and also Isa. lxiii. 1-6.

3. ANALYSIS OF THE BOOK.

Section I. Verses 1-6. The vision of Edom's humiliation.

Section II. Verses 7-14. The crowning sin of Edom. The local application of the passage is to Edom's alliance with some enemy of Jerusalem in the prophet's own time. Predictively it refers to a like confederacy with Gentile powers when they shall be gathered against Jerusalem in the great battle referred to in Zech. xiv. 1, 2; Rev. xix. 17-21.

Section III. Verses 15, 16. The final future visitation upon Edom in "the day of the Lord." See Isa. xxxiv; lxiii. 1-6. The "great battle" will be fought on Idumean soil.

Section IV. Verses 17-21. The inclusion of Edom in Messiah's kingdom—the fulfillment of Num. xxiv. 17-19.

LESSON XXXI.

Prophets of Judah Before the Exile—Continued.

JOEL.

1. THE HISTORY OF THE PROPHET'S TIME.

This is rendered uncertain by the fact that no evidence, internal or external, exists by which the date may **certainly** be fixed. The weight of evidence seems to favor the view that

he exercised his ministry during the reign of Joash. (2 Chron. xxii., xxiii., xxiv.). However this may be, it is certain that his ministry fell within the period of sixty-eight years from the accession of Joash to the accession of Uzziah. In his youth he may have known Elijah, and he certainly was a contemporary of Elisha (prophets of the ten-tribe kingdom, Israel). The student should read 2 Kings xi., xii., xiii., xiv., xv., 2 Chron. xxii-xxv.

The **occasion of the prophecy.** Here, as in the prophecy of Obadiah, the Spirit finds in an occurrence of the prophet's own time a suited occasion for the unveiling of far distant events. For the sins of the people unprecedented judgments had fallen upon the land. But these were but precursors of sorer visitations yet to come if evil should be persisted in, and so the vision of the prophet goes forward as did that of Obadiah into the "day of the Lord."

2. GENERAL REMARKS.

Joel, read in connection with Obadiah, illustrates the method, not merely of **prophecy**, but of the Biblical revelation of truth of all kinds, viz., **progressiveness**. Obadiah introduces a new element—"the day of the Lord;" Joel unfolds and develops it, as do the prophets who follow him, and the New Testament takes up and completes the vision. The different books of the Bible are thus bound together, from Genesis to Revelation, by the progressive and harmonious development of doctrine. The true mark of the early date of a writer is not, as the literary critics say, rudeness of style—for a herdsman of Tekoa would not in any age write with the elegance of a trained scribe—but **rudimentary doctrine**.

3. ANALYSIS OF THE BOOK.

Section I. i. 1-20. The occasion of the prophecy. Four successive plagues of insects—palmerworms, locusts, cankerworms and caterpillars—had been sent as chastisements upon the people. Verses 4, 6, 7. This was unprecedented, and hence a mark of divine displeasure. Verses 1-3. The prophet points out the cause in the sin of the people, and the remedy in repentance. There is the greater need of this as worse

calamities are impending. This brings into view the day of the Lord. Verse 15.

Section II. ii. 1-27. The prediction of an invasion ("the northern army," verse 20) as an incident of the day of the Lord. (Isa. xiv. 31; xli. 25; Jer. i. 14, 15; etc.)

The primary reference is to an impending invasion, possibly that of Hazael, 2 Kings xii. 17, or of one of the later Assyrian invasions, but the picture in its fullness of detail is of the great and final "day of the Lord." The actual Syrian or Assyrian invasion thus lies in the prophecy, but only as a shadow-picture of the more awful day of the Lord. The prophet points out (verses 12-17) the way to secure the deliverance of the Lord in the coming invasion, and this will be also an instruction to the Jewish believers in the actual and ultimate day of the Lord, when, from the way of the north all nations will gather to battle against Jerusalem. Thus the actual invasion was a true fulfillment of Joel's prophecy, but the larger and complete fulfillment awaits the final day of the Lord.

Section III. ii. 28-32. The promise of the outpouring of the Spirit.

Here Joel affords an illustration of a prophecy which has precursive and preliminary fulfillments, leaving still a great consummative fulfillment to be accomplished. Peter could say on the day of Pentecost, "this is that which was spoken by the prophet Joel," but a reference to the prophecy makes it clear that Pentecost was not **all** of that which was spoken by the prophet Joel.

Section IV. iii. 1-21. The true day of the Lord. The order of events is:

1. The regathering of **Judah** (not yet of **Israel** or "Ephraim"—the ten tribes) back to Jerusalem. Verse 1.
2. The gathering of the nations against Jerusalem. By this is meant the **armies** of the Gentile powers. Verses 2, 9-15; Rev. xvii. 12-14; Rev. xix. 17-19.
3. Whatever political motive may prompt the Gentile powers to this gathering of their hosts from the way of the north to the valley of Jehoshaphat, the Lord's

controversy with them is concerning their treatment of His ancient people. Verses 2-8; Gen. xii. 3; xv. 13, 14; Num. xxiv. 9; Deut. xxx. 5-7; Matt. xxv. 31-45.

4. The Deliverer out of Zion. Verses 15, 16; chapter ii. 32; Obadiah 17; Rom. xi. 26-29; Rev. xix. 11-16, 19-21. (It appears from a comparison of all the prophecies concerning this part of the day of the Lord, that with the appearance of the signs described in Joel ii. 10, 11; iii. 15; Matt. xxiv. 29, 30, the gathered armies fall back into Moab, where their destruction is consummated. Isa. lxiii. 1-6.)
5. The millennial blessedness of Israel, with Jehovah-Jesus dwelling in Zion. Verses 17-21; Isa. ii. 3, 4.

LESSON XXXII.

Prophets of Judah before the Exile.—Continued.

ISAIAH.

1. THE HISTORY OF THE PROPHET'S TIME.

We learn from chapter i., verse 1, that Isaiah prophesied within the reigns of Uzziah, Jotham, Ahaz and Hezekiah. These reigns, according to the Bible chronology, covered the long period of one hundred and eleven years, divided as follows: Uzziah fifty-two years, Jotham fourteen, Ahaz sixteen, and Hezekiah twenty-nine.

It is certain from Isaiah vi. 1-13 that Isaiah received his prophetic commission in the year of Uzziah's death. He had probably previously, but recently, written chapters i. to v. Uzziah was at this time a leper, and Jotham was regent. 2 Kings xv. 5. ("Azariah" is an alternative spelling of "Uz-

ziah.") It may be said, therefore, that the events of Uzziah's reign do not affect the prophecy directly. Jotham, successor of Uzziah, is mentioned but twice in Isaiah (i. 1; vii. 1), and it does not appear that Isaiah exerted his prophetic gift during that reign. His real activity, therefore, falls within the reigns of Ahaz and Hezekiah, and the book is deeply colored by the history of their times.

Ahaz reigned sixteen years, from the death of Jotham to his own death, and Hezekiah's reign of twenty-nine years followed.

The character of Ahaz was utterly bad. He was an open idolater. For this sin the punishment was an invasion by Rezin, king of Syria, and Pekah, king of Israel. In this strait Ahaz appealed to Tiglath-pileser, king of Assyria, for succor, and pillaged the temple treasury of money for a tribute. Tiglath-pileser accordingly invaded Syria and captured Damascus, where he was visited by Ahaz. Upon the return of the latter he changed the temple ordinances, and further despoiled the house of the Lord. (2 Kings xvi.)

Hezekiah began well, having an especial zeal against idolatry, which he punished and so far as possible extirpated. One of his first acts was to break the tributary relation to Assyria, which his father had established. This act of rebellion was followed by the invasion of Judah by Sennacherib, king of Assyria. His arms were successful, and Hezekiah in alarm asked for terms of peace. These were fixed by the conqueror as the restoration of the vassalage as in Ahaz' time, and the payment of an enormous indemnity. To pay this the temple was again looted. In spite of this Sennacherib sent a great army against Jerusalem. It is evident from the language reported in 2 Kings xviii. 17-25 that Sennacherib had become aware of secret negotiations between Hezekiah and the king of Egypt; and also that Hezekiah was endeavoring to arouse the ancient faith of Judah in God. The whole question of the Egyptian negotiations is obscure, but it is evident Isaiah knew of them. It is thus made plain that actual or threatened invasions, or on the other hand, alliances with Gentile powers, were the occasion of the "burdens" of the different nations in the prophecy.

In the crisis of his danger Hezekiah turned utterly to God. Isaiah sent him a reassuring prophecy, in fulfillment of which the angel of the Lord smote in one night 185,000 of the Assyrian host and turned back the invasion. Then follows the account of the sickness of Hezekiah and his miraculous restoration. The king of Babylon took the occasion of this sickness to send an embassy with condolences, and Hezekiah was so rash as to exhibit to them his treasures, and this was followed by the prediction of the Babylonian captivity. (2 Kings xviii. to xx. 2 Chron. xxix. to xxxii.)

It is evident when we compare the prophecy of Isaiah with this history that the history of his own time gave form, under the Spirit, to the book. An illustration of this is found in chapter vii. 1-14. During the Syrian invasion Isaiah, endeavoring to inspire faith in Ahaz, besought him to ask a sign of the Lord. This Ahaz refused to do, whereupon Isaiah uttered the great prophecy of verses 13 and 14.

2. ANALYSIS OF THE BOOK.

This is indicated in Isa. i. 1. In other words it should be divided by **reigns** rather than by the subjects treated. The analysis is as follows:

Section I. Chapters i. to v. Under Uzziah. This gives the whole case of Jehovah against Judah and Jerusalem. They are rebellious children, a fruitless vine. Chastisement has been tried and failed. Now they must be devoured. But there is yet a glorious future for Judah, and Jerusalem is to be the capital of the future kingdom. Meantime judgment and dispersion must fall.

Section II. Chapter vi. Parenthetic. This section describes the experience of Isaiah in the year of the death of Uzziah. It taught him his own sinfulness, but led to his formal commission as prophet to a people doomed to be unrepentant and dispersed.

Section III. Chapters vii. to xiv. Under Ahaz. The prophet has been silent under Jotham, but now the invasion under Rezin and Pekah brings out his ministry. He is sent to inspire Ahaz with faith. Ahaz refuses the evidence upon which his faith might have been estab-

lished, and the mighty prediction concerning the Virgin's Son is uttered. Then follows the sentence upon king and land. This doom is set forth in the very name of the prophet's second son, Maher-shalal-hash-baz, which means, "Speed to the spoil, haste to the prey." It should be noted that the name of Isaiah's elder son spoke of restoration after judgment—Shear-jashub, "a remnant shall return." In chapter ix. 6, 7, occurs another great Messianic prophecy, timely and full of comfort for such as had faith. The Son given, the Child born, should yet sit on David's throne. This is yet to be fulfilled. (John xix. 15.) Chapter x. continues the mingled strain of prediction of woe but also of a future restoration and glory. This is the character of the earlier part of the prophecy. In chapter xi. it bursts into a marvelous picture of the future kingdom's glory. The order is (1) the manifestation of David's Son; (2) His anointing; (3) the character of His rule; (4) the result of His rule; (5) the gathering of the Gentiles into it; (6) the regathering of Israel and Judah (not yet accomplished, for **Israel** did not return under Ezra); (7) peace between Israel and Judah.

This is the kingdom announced by John Baptist as "at hand." It was then rejected, but will be set up when David's Son comes in glory. (Acts xv. 15, 16.) Chapter xii. continues the description, bringing into view the songs of converted Israel in the kingdom age. Chapter xiii., the burden of Babylon. Her victory was to be the downfall of Israel, but the prophet foresees her destruction in turn. This is in accordance with Gen. xii. 3; Deut. xxx. 7—a permanent principle in God's dealing with the nations. Chapter xiv. continues the same burden, and closes with a warning that the death of Ahaz must not be hailed by the people as the end of their troubles.

Section IV. Chapters xv. to lxvi. Written under Hezekiah. This section divides as follows:

Part 1. Chapters xv. to xxxv. The great "burdens" and "woes." As the student will see these are

chiefly prophecies concerning nations who have afflicted or will afflict Israel, but interspersed with comforting assurances for the remnant. It should be remarked that in the prophets the **nation** is distinguished from the **remnant**; the latter being the spiritually minded or true Israelitish believers at any period (*e. g.*, Isa. i. 9; Rom. xi. 2-5). In the Old Testament **predictions**, however, the remnant refers (1) to those who returned from the Babylonian captivity; (2) to those who shall turn to Messiah from among Israel after the rapture of saints (1 Thess. iv. 14-16), and be found by Him when He shall return in glory. These will have suffered awfully during that time, a full half enduring martyrdom, and the survivors are the "brethren" of Matt. xxv. 40, 46. The comforting assurances of this part of Isaiah refer to the future glory of the kingdom.

Part 2. Chapters xxxvi. to xxxix. This part of Section IV deals with the history of that part of Hezekiah's reign which has to do with the invasion of Sennacherib, the appeal to Jehovah, and the victory of the Lord. Particulars are added as to a sickness of Hezekiah. The part closes with a curt prediction of the Babylonian captivity. (xxxix. 5-8.)

Part 3. Chapters xl. to lxvi. This is the loftiest strain of prophecy. It is as if Jehovah, just in the moment when His vine Israel is to be cast out and the nations to trample it underfoot, wills to unveil the glory of the future of Jacob. The point of view is the millennial glory of the kingdom. The key-text of this passage is liv. 7. But this brings in Messiah, not so much as king, but more as the servant of Jehovah, through whom the glory of Israel is to be established. The great theme, then, of this section is Messiah, servant of Jehovah. The student should follow this Messianic line, noting as being subordinate in importance what is said of Israel or the nations. Note carefully in a reference Bible **fulfilled** passages. Instance: Luke iv. 16-21 with Isaiah lxi. 1, 2. Ob-

serve **where** Jesus suspended the reading—at the comma in the middle of Isa. lxi. 2. The first advent, therefore, opened the day of **grace**, but does not fulfill the day of **vengeance**. That will be taken up when Messiah returns. Matt. xxv. 31-46. That distinction runs through all this section. There is a two-fold account of the Coming Servant. He is represented as weak, despised, rejected, slain; and also as a mighty conqueror taking vengeance on the nations and restoring Israel. The former class of passages relate to the first advent, the latter to the second. The following may serve as illustrative passages:

FIRST ADVENT.	SECOND ADVENT.
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xl. 3.

xl. 10.

xlii. 1-3.

lxiii. 1-4.

This section contains the fullest prophetic account of Messiah's vicarious death. liii.

LESSON XXXIII.

Prophets of Judah before the Exile.—Continued.

MICAH.

1. THE HISTORY OF THE PROPHET'S TIME.

Micah was a contemporary of Isaiah, and, so far as Judah is concerned, nothing need be added to what was said in Lesson XXXII., but the prophet tells us (i. 1) that the word of the Lord that came to him concerned Samaria also, and it is necessary to glance at the condition of the other kingdom. During the long reign of Uzziah in Jerusalem the rival kingdom was the scene of constant confusion and violence. At the time of Uzziah's death the throne of Israel was occupied

by Pekahiah, son of Menahem, a military usurper who had reigned ten years. After a reign of two years Pekahiah was assassinated by Pekah, son of a captain named Remaliah, and Pekah ascended the throne. He reigned twenty years, a contemporary with Jotham, king of Judah. This, it will be remembered, was the period of Isaiah's silence. Pekah's reign was troubled by the invasion of Tiglath-pileser, who harried the land beyond Jordan and, crossing, carried away Naphtali and the people of Galilee into Assyria.

Pekah, the assassin, was in turn assassinated by Hoshea who thus came to the throne. It was Pekah, it will be remembered, who confederated with Rezin of Syria to make war on Judah, Ahaz then being on that throne. Hoshea reigned over Israel nine years, a contemporary of Ahaz and in part of Hezekiah. His reign ended in the Assyrian captivity of Israel, a captivity from which the ten tribes have never returned. Micah therefore prophesied during the last troubles of the rival kingdom.

2. GENERAL REMARKS.

Having in mind the history the student will find the prophecy perfectly simple. It calls for no extended remarks.

3. ANALYSIS OF THE BOOK.

Section I. Chapters i. to iii. Jehovah's case against idolatrous and fallen Israel and Judah, with predictions of the captivities.

Section II. Chapters iv. to vii. The prophecy of the final establishment of the kingdom notwithstanding the failure and dispersion of Israel. This section divides as follows:

Part 1. Chapter iv. 1-8. The general predictions concerning the kingdom to be set up. In Scripture a mountain is the symbol of a great earth power; hills of smaller powers. The prediction asserts (1) the ultimate establishment of the kingdom, with Jerusalem for the capital; (2) its universality; (3) its character—peace; (4) its effect—prosperity.

Part 2. Chapter iv. 9, 10. The intervening Babylonian captivity.

Part 3. Chapter iv. 11-13. Looks forward to the gathering of the nations against Jerusalem during the "great tribulation" which immediately precedes the glorious appearing of Messiah. See Zech. xiv. 1-3; Rev. xix. 17-21, etc.

Part 4. Chapter v. 1-15. The victory over the nations through the Ruler out of Bethlehem. This brings in that great Messianic prophecy. v. 2-4.

Part 5. Chapters vi. to viii. The long years of wandering and woe to come upon Israel foretold and justified; closing with a promise to perform the truth spoken to Abraham in the final possession of the land.

LESSON XXXIV.

Prophets of Judah Before the Exile.—Continued.

NAHUM.

This prophecy is "the burden of Nineveh," and foretells its destruction with vivid detail. It was written about one hundred years before that event, which conformed so literally to the description of the prophet that the fulfillment is one of the most unanswerable proofs of inspiration. It will be remembered that Nineveh had been the scene of the prophetic ministry of Jonah, probably about one hundred years before Nahum wrote.

HABAKKUK.

1. THE HISTORY OF THE PROPHET'S TIME.

It seems most probable that Habakkuk prophesied in the latter years of Josiah. Nothing is known of the prophet.

2. GENERAL REMARKS.

In this brief book of the unknown prophet prophecy reaches its sublimest strain. It has been questioned whether it did not in strictness belong with the poetical books. The chief distinction between Habakkuk and the other prophets of the decadence is that **they** are more occupied with the righteous claims of Jehovah in government, **he** with Jehovah Himself. This is the key. Chastisement is to fall—that is the general burden of pre-exilic prophecy—but Habakkuk witnesses to the moral glory of Jehovah. Perhaps Judah carried this book into their captivity as a safeguard against both idolatry and pantheism.

3. ANALYSIS OF THE BOOK.

Habakkuk has no distinct structural lines. It is exalted, sententious, a chant and prayer.

Note. The student should especially observe:

1. What is said of God.
2. The great doctrinal sayings, *e.g.*, ii. 4, 14.

LESSON XXXV.

Prophets of Judah Before the Exile.—Continued.

ZEPHANIAH.

1. THE HISTORY OF THE PROPHET'S TIME.

Hezekiah was succeeded on the throne of Judah by his son Manasseh, whose long reign of fifty-five years began in apostasy and shameless idolatry—even the temple having been turned into an idol house. For this profanation God brought the Assyrian upon the land, and Manasseh was captured and taken to Babylon. There he humbled himself before God,

recovered his liberty and reâscended the throne. His reign after his imprisonment was according to godliness.

He was succeeded by Amon, his son, a godless idolater, who was assassinated after two years, and Josiah, the son of Amon, succeeded. He reigned thirty-eight years over Judah. His reign was distinguished by a thorough reformation. Himself a deeply pious man, he used all his authority for the extirpation of idolatry and the restoration of the worship of Jehovah. The high places were broken down; the temple purged and repaired; the law of Moses reinstated, and a Passover kept. For this the word of the Lord came to him through a prophetess, Huldah, promising personal favor, but announcing also the approaching captivity of Judah.

During this reign Zephaniah prophesied. He was a contemporary of Jeremiah, who appears, however, to have survived him.

2. GENERAL REMARKS.

The prophecy takes its form from the impending desolation of Jerusalem, points out the moral state which necessitated it, and then pictures the final exaltation of Israel in the kingdom age. The expression "day of the Lord" reappears. The impending captivity is for Judah a true day of the Lord, but it is only a picture or illustration of the final day of the Lord.

3. ANALYSIS OF THE BOOK.

Section I. Chapter i. 1 to ii. 3. The description of the day of the Lord to be fulfilled in the coming invasion and Babylonian captivity, but adumbrating the **final** day of the Lord. It is touching and instructive to note the hope of **personal** immunity held out to the meek and repentant in Judah. ii. 1-3.

Section II. Chapter ii. 4-15. Predictions of wrath upon certain peoples. These predictions have been fulfilled with astonishing literalness. When they were uttered Nineveh was apparently as stable in her power and grandeur as London is now.

Section III. Chapter iii. 1-7. The moral state which justified the chastisement about to fall.

Section IV. Chapter iii. 8-20. The blessedness of Israel in the millennium. That the partial restoration of Judah from the Babylonian captivity is not in view here (at least primarily) is shown by verse 15. Three things are said: "The king of Israel, even the Lord, is in the midst of thee;" He "hath taken away thy judgments;" "thou shalt not see evil any more."

The theocracy was **not** reëstablished after the return from Babylon; Judah's sorest judgments followed that return, and she has seen little but evil since. It is the **kingdom** which comes into view in this part.

LESSON XXXVI.

Prophets of Judah Before the Exile.—Continued.

JEREMIAH.

1. THE HISTORY OF THE PROPHET'S TIME.

Jeremiah began his ministry in the thirteenth year of Josiah (i. 2) and exercised it for rather more than forty years. If, as tradition asserts, Isaiah died during the first part of the reign of Manasseh, the son of Hezekiah, then Jeremiah's ministry began about sixty years after the great evangelical prophet's death. Josiah was the great grandson of Hezekiah, Isaiah's good king. Zephaniah and Habakkuk were contemporaries of Jeremiah's earlier ministry. Jeremiah is commonly classed with the exilic prophets, but the greater part of his prophecy was uttered and reduced to writing before the exile. As he also prophesied during the earlier years of the exile, he may be regarded as connecting the group of pre-exile prophets

with Ezekiel and Daniel, distinctively the prophets of the exile. It was Jeremiah's hard lot to be God's chief spokesman to Judah during the reigns of the last five kings of Judah—Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. After the death of Josiah the kingdom hastened to its end. Necho's victory over Josiah at Carchemish reduced Judah to practical vassalage to Egypt; but about twelve years later Nebuchadnezzar took Jerusalem and began the deportation which ended in the complete captivity of Judah eleven years after. A few of the poorest were left in the land, and among these Jeremiah pursued his ministry until they went, against the divine warnings, into Egypt, whither he followed them, and where he probably died early in the seventy years' Babylonian captivity of Judah.

2. GENERAL REMARKS.

The distinction between what was local and personal and what is permanent and far-reaching is usually more obvious in Jeremiah than in any of the other prophets. In Isaiah, as we have seen, these elements are intimate and, to the undiscriminating eye, blended. He leaps at once, for example, from exhorting an idolatrous king, to the utterance of a great Messianic prediction. In Jeremiah the transition is not so abrupt.

3. ANALYSIS OF THE BOOK.

It has often been remarked that structural analysis of Jeremiah is difficult, if not impossible. The analysis is **moral**, rather than **structural**, for the order of arrangement is not even chronological. The moral order is, however, evident.

1. The prophet rebukes the sins of Judah. No one is spared. It is shown that kings, priests and false prophets are equally guilty and that they have conspired to corrupt God's people. The prophet recurs to this again and again.

2. He details the persecutions which his faithful warnings bring upon him, because this demonstrates the truth of his testimony as to Judah's declension. He is God's voice, but they will not hear and repent. In the same

way the presence of Christ tested the moral state of the Israel of His day.

3. He pleads in the name of God with Judah to return. Harlot as she is, the Holy One will receive her back.

4. But her heart is wholly turned away from the Lord, and nothing is left but to open His counsels as to the future. These are three-fold:

a. A near invasion and captivity to last seventy years.

b. The predictions of the restoration at the end of the seventy years are mingled with more extended and graphic predictions of another restoration from a world-wide dispersion. This second dispersion, which as we now know was accomplished in the year 70 A. D., is not distinctly foreseen by the prophet, though he does see the final and permanent restoration. Chapter xxix. 10, for example, foretells the end of the seventy years, and is immediately followed by a passage which refers to the final regathering. Verses 14-18.

c. The final restoration is shown to be accomplished after a period of unexampled tribulation (*e. g.*, xxx. 3-10) and in connection with the manifestation of David's righteous Branch, who is also Jehovah-Tsidkenu (*e. g.*, xxiii. 3-8).

5. Then, because Gentile powers have persecuted the Israelites and violated the land, a persecution and violation which are to have their final and fiercest fullness in the days of the tribulation, prophecies are added as to the doom of retribution which awaits them. These predictions are of a fulfillment partly continuous through the whole "times of the Gentiles" (which began with Nebuchadnezzar and will end with the restoration of Israel and the setting up of Messiah's kingdom), for history proves a continuous retribution upon the nation which persecutes dispersed Israel, but in the full sense are to be accomplished when the Lord returns.

II. The Exile Prophets.

LESSON XXXVII.

EZEKIEL.

1. HISTORY OF THE PROPHET'S TIME.

We now follow Judah out of the land and into the Babylonian captivity. Much light is thrown upon this part of the story of Israel by the books of Esther, Ezra, Nehemiah and the narrative parts of Daniel. Ezekiel was a priest and he received his prophetic ministry "in the land of the Chaldeans, by the river Chebar." From i. 1 it is evident that his ministry began in the thirtieth year of his age. A new generation born during the exile, and the coming to maturity of those who were children during the closing years of the monarchy, required a fresh testimony. He was a captive priest, and prophesied during the captivity.

2. GENERAL REMARKS.

The student should note:

1. The **method** of Ezekiel's prophecy, viz., by **vision**, chiefly, and by **symbolic** acts. It will be at once recalled that this also is the method of Daniel and of the Revelation. It thus appears to be God's way of communicating with His chosen people when they are **out of the land**.

2. The **scope** of Ezekiel's prophecy. Unlike the pre-exilic prophets of Judah and of the ten-tribe kingdom, Ezekiel is the voice of Jehovah to "the whole house of Israel." The pre-exilic division into "Judah" and "Israel" is, indeed, recognized (*e. g.*, xxxvii. 16-22), but he is God's voice to the whole nation. Speaking broadly, the purpose of his ministry is to keep before Israel, especially in view of the coming on of a generation born in exile, the national sins which had brought national

destruction first upon the ten-tribe kingdom and then upon Judah; to sustain the faith and courage of the captives by predictions of national restoration and glory under the Davidic monarchy; and to bear witness to the sure doom of their oppressors.

3. ANALYSIS OF THE BOOK.

The prophecy of Ezekiel is in seven great prophetic strains indicated by the expression, "The hand of the Lord was upon me."

Section I. i. 3 to iii. 13. The preparation and commission of the prophet. The vision of chapter i. 4-28 had for its object the destruction of self-confidence in the prophet. See Isa. vi. 1-5; Rev. i. 17. The "living creatures" are identical with the cherubim. The subject is somewhat obscure, but from the position of the cherubim at the gate of Eden, upon the ark of the covenant, and in Rev. iv., it is clearly gathered that they have to do with the holiness of God in His dealings with men. The cherubim are not identical with the seraphim. (Isa. vi. 2-7.) The cherubim appear to have to do with the holiness of God as outraged by **sin**; the seraphim with **uncleanliness in the people of God**. The passage in Ezekiel is highly figurative, but the effect was the revelation of the glory of the Lord. The section falls into three divisions:

- a.* i. 3-28. The revelation of the glory.
- b.* ii. 1, 2. The filling with the Spirit.
- c.* ii. 3 to iii. 13. The prophetic commission.

Section II. iii. 14-21. The commission as watchman and the prophet's silence.

Section III. iii. 22 to vii. 27. The prophet's second vision of the glory; his dumbness. iii. 22-27. Symbolic actions reminding Israel of past sufferings and wickedness, with words describing the calamities visited upon them because of sin. iv. 1 to vii. 27. But while the primary meaning is retrospective, there is also a forward glance to the final siege and dispersion, A. D. 70.

Section IV. viii. 1 to xxxiii. 20. This section falls into the following divisions:

1. Former profanations of the temple shown to the prophet, thus justifying to the new generation the present national chastisement. viii. 1 to xi. 12.
2. The pleading of the prophet for the sparing of the remnant, and the promise of Jehovah to be "a little sanctuary" to them in the lands of their captivity, and ultimately to restore them. xi. 13-21.
3. Further declarations as to the past sins of Samaria and Jerusalem (*c. g.*, xxxiii. 16), the consequent punishment, and instructions in righteousness to the elders of Israel. xi. 22 to xxiv. 27.
4. The judgments foretold upon Ammon, Moab, Philistia, Tyre, Sidon and Egypt for sins against Israel. xxv. 1 to xxxii. 32. In this passage there is also a reference to the day of the Lord, and it is safe to say that the ultimate and complete fulfillment awaits that great and awful day, when the nations shall again make the East their battle-ground.
5. Assurances of Jehovah's mercy to the repentant in Israel. xxxiii. 1-20.

Section V. xxxiii. 21 to xxxvi. 38. This great strain, though filled with the holy wrath of Jehovah against the faithless shepherds of Israel, yet rises to the sublimest heights of assurance and comfort. The shepherd had proved faithless and scattered the flock, but now Jehovah will set up a shepherd, "my servant David." (xxxiv. 23, 24.) The mention of David is a reference to the Davidic covenant and to the Seed of David, the Messiah. Connect 2 Sam. vii. 16 with Ps. lxxxix. 20-36; Isa. vii. 13, 14; ix. 6, 7; xi. 1-12; Jer. xxiii. 2-7; Ezek. xxxvii. 21-28; Hosea iii. 4, 5; Luke i. 30-33; Acts ii. 29-31; xv. 14-17. From these passages it will be seen (1) that the future

blessing of Israel is connected with Messiah, David's son and heir; (2) that the rejection of Jesus did not thwart nor defeat this purpose, since the passages in Acts declare that He was raised from the dead to sit on David's throne, and that He will "return" for that purpose after the present work of visiting the Gentiles to call out a people is complete; (3) that the restoration spoken of does not refer to the return of a feeble remnant of Judah at the close of seventy years of Babylonish captivity, for it is a restoration from **all** nations. The passage therefore points forward to the Davidic or millennial kingdom.

Section VI. xxxvii. 1 to xxxix. 29. The vision of the valley of dry bones. xxxvii. Having announced the restoration of the nation, Jehovah now gives in vision, and symbol, the method of its accomplishment. Verse 11 gives the clue. The "bones" are the whole house of Israel who shall then be living. The "graves" are the nations where they dwell. The order of procedure is, (1) the bringing of the people out; (2) the bringing of them in; (3) their conversion; (4) the filling of the Spirit. Verses 11-14. The symbol follows. The two sticks are Judah and the ten tribes; united, they are one nation. Then follows (verses 21-27) the plain declaration as to Jehovah's purpose, and verse 28 indicates that then the heathen will be converted. This is also the order of Acts xv. 16, 17.

Then follows (xxxviii. to xxxix. 24) the doom of "Gog, the land of Magog, the chief prince of Meshech and Tubal." That the primary reference is to the northern (European) powers, probably headed up by Russia, all agree. The whole passage should be read in connection with Zech. xiv. 1-9; xii. 1-4; Matt. xxiv. 14-30; Rev. xiv. 14-20; xix. 17-21. The section closes with the vision of restored Israel in her own land. xxxix. 25-29.

Section VII. xl. 1 to xlviii. 35. This section describes the land of Canaan during the kingdom or millennial age; the temple, worship and division of the land among the tribes. For the first time the whole extent of territory covenanted to Abraham's seed comes into possession.

LESSON XXXVIII.

The Exile Prophets.—Continued.

DANIEL.

1. HISTORY OF THE PROPHET'S TIME.

Daniel, like Ezekiel, was a child of the captivity. He was of royal or princely descent (i. 3), and for his rank and comeliness appointed to be trained for palace service. From that time to his death in the third year of Cyrus he lived, in the polluted atmosphere of an oriental court, a life of singular piety, spirituality and usefulness. That Daniel was really written by its reputed author is not only asserted again and again in the book, but is affirmed by our Lord. Matt. xxiv. 15. He was a contemporary of Jeremiah, of Joshua, the high priest of the restoration, and of Zerubbabel. The personal history of the prophet, and so much of the stirring events of his day as concerns the student of Holy Writ, appears in the course of the narrative.

2. GENERAL REMARKS.

The book of Daniel is the indispensable introduction to New Testament prophecy. The burden of the latter is the apostasy of the last days, the manifestation of anti-Christ, the great tribulation which immediately precedes the return of the Lord, the resurrections and the judgments. All these subjects, except the first, are treated in Daniel. In addition his prophecy covers the entire period of Gentile supremacy in the earth from Nebuchadnezzar to the final destruction of Gentile domination and the setting up of the Davidic or millennial kingdom.

Thus Daniel stands alone among the prophets in having for his principal and central theme the course of Gentile, or world history. In the other prophets the Gentile is mentioned only

as incidental to something concerning Israel. Daniel gives the **course** of Gentile domination, its **character** and **end**.

It should never be forgotten that the sphere of prophecy concerning political changes is that part of the earth anciently included in the Roman empire.

3. ANALYSIS OF THE BOOK.

Section I. Chapter i. 1-21. Introduction. The personal history of Daniel.

Section II. Chapters ii. 1 to iii. 30. The monarchy-colossus vision of Nebuchadnezzar and its results. This section is divided as follows:

Part 1. The forgotten dream and the failure of astrological and magical interpretation. ii. 1-12.

Part 2. The revelation of the matter to Daniel. ii. 13-26.

Part 3. The vision and its interpretation. ii. 27-45.

- (1) The head of gold. Nebuchadnezzar and his universal monarchy. The student will note that it is the God of heaven who has taken the sceptre from the apostate Davidic line and put it into Gentile hands. Now begin the "times of the Gentiles," which are to run "until the times of the Gentiles be fulfilled." (Luke xxi. 24.) From such passages as Acts xv. 14, 15 and Rom. xi. 25, 26 it is apparent that the "times of the Gentiles" run until the body of Christ, the church, is complete, when "the Deliverer out of Zion" appears to set up the Davidic monarchy.
- (2) The breast and arms of silver. The "kingdom inferior" to Nebuchadnezzar, the Medo-Persian domination, which followed that of Nebuchadnezzar.
- (3) The belly and thighs ("sides") of brass. The Grecian rule "over all the earth" under Alexander the Great.
- (4) The legs of iron. The fourth universal monarchy, the Roman; "strong as iron: forasmuch as iron breaketh in pieces and subdueth all

things." The student will observe that more details are given of the last form of Gentile world-domination than of the others. This, because it **is** the last. There is, first of all, division into two. So Rome was divided into the eastern empire, with the capital at Constantinople, and the western, with the capital at Rome. Then there is further division into many kingdoms, as the toes. Next there is deterioration, the feet and toes being part iron and part brittle (not "miry") clay. There is in it the strength of iron (absolutism) mingled but not unified with clay (fickle popular elements in government), so that the toe-form into which, by division after division, the once centralized Roman power falls, is not only weaker by reason of division, but also by reason of the lack of coherency of the executive and representative elements of modern governments. Most noteworthy of all, however, is the fact that this divided and iron-clay form is not followed by recovery into brass, silver and golden forms, but goes on to the catastrophe and destruction which precedes the setting up of the kingdom of heaven.

- (5) The stone cut out without hands. Jesus Christ at His appearing in glory. Observe, the end is not by absorption and peaceful extension, but by catastrophe and destruction. Gentile domination ends in a crash. Afterward the stone (Christ) grows into a great mountain (world-power) and fills the earth. ii. 31-45.

Part 4. The pride of Nebuchadnezzar. Chapters ii. 46 to iii. 30. This part needs no special comment.

Section III. Chapter iv. The tree vision and its result. This part is self-explanatory.

Section IV. Chapter v. The pride of Belshazzar.

Section V. Chapter vi. The history of Daniel carried through to the accession of Cyrus.

Section VI. Chapter vii. The beast vision of Daniel. This repeats, with added details, the story of Nebuchadnezzar's vision of the monarchy-colossus. It is the story of the four universal Gentile monarchies told again. The **characteristic** difference is, that the colossus vision gives the **outward seeming** of the successive world-powers; the beast vision their **character**. Authority vested in the Gentile is rapacious, selfish, cruel. The history of the world since Nebuchadnezzar is a history of wars. An ocean of human blood has been shed. The national symbol of every world-power to-day is a beast or bird of prey.

The "great sea" is, in Scripture imagery, always a symbol of the mass of mankind; (1) the lion-like beast, Nebuchadnezzar (the "head of gold" of chapter ii.); (2) the bear beast, Medo-Persia; (3) the leopard beast, the Grecian power of Alexander, divided into "four heads" after his death; (4) the beast with iron teeth; here is the last, or Roman, world-power again. As in the case of the colossus vision, the greater part of the beast vision and of its interpretation is given to Rome and what comes of Rome. [Roman civil power, not the papacy.] As the colossus had ten toes, so the fourth beast has ten horns. These are explained in verse 24 to be "ten kings that shall arise." Much ingenuity has been expended in identifying the ten (toes—horns) fragments of the former Roman empire. This is useless, as the prophecy still awaits its fulfillment. It was not fulfilled at Christ's first advent, for the Roman power was not then divided at all. Even the preliminary division into East and West had not taken place. But the image vision requires that the smiting of the Stone without hands shall be upon **the feet**; just as, in the beast vision, the ten-horn form is followed by the kingdom of the Ancient of Days. The ten kings meant by the toes and horns are therefore future kings who are to rule over the sphere anciently dominated by Rome, at the time when the Stone shall smite and the kingdom of "the saints of the Most High shall be set up." "A blind man ought to see that the action of the Stone is judgment, not grace. The times of the Gentiles end in wrath and ruin, and there succeeds them the visible kingdom of God." (Prof. W. G. Moore-

head.) (5) The "little horn," verses 8, 24-26, is an eleventh king, who shall rise among the ten and overcome three of them. This "little horn" is the terrible being described by Paul (2 Thess. ii. 1-10) and by John (Rev. xiii. 1-8). It is he who, after overcoming three of the ten horns (kings) of Dan. vii., is received as emperor by the others, thus reviving the Roman or fourth beast dominion in a federate form, as we learn from Revelation, and who, sitting "in the temple of God, showing himself that he is God," according to 2 Thess. ii. 4, becomes thus the "abomination of desolation spoken of by Daniel, the prophet," of Dan. xi. 31 and xii. 11, and of Matt. xxiv. 15. (6) This "little horn," "man of sin," "beast out of the sea," prevails until the "Ancient of Days" comes, "and the time that the saints possess the kingdom." (Verses 21-27.)

Section VII. Chapter viii. The ram and rough goat vision. This is interpreted in verses 21-25. The ram having two horns is the Medo-Persian power; the rough goat, Alexander the Great. Out of the four kingdoms into which his empire was divided—the four "notable horns" of verse 8—arises another "little horn," not at all identical with the "little horn" of chapter vii. As he is called by the same name, however, it is permitted to see in this second "little horn" who has risen out of the fragments of Alexander's empire, a precursor and adumbration of the last terrible "little horn" of Dan. vii., 2 Thess. ii. and Rev. xiii. This "little horn" of chapter viii. was Antiochus Epiphanes, B. C. 175, the pitiless scourge of Israel in the heroic period of the Maccabees, and the first "abomination of desolation in the holy place." He entered the temple, sacrificed a sow on the altar and profaned the sanctuary. That this could not have been the final desolator of Dan. xii. 11 is proved by our Lord's words in Matt. xxiv. 15, for our Lord spoke at least two hundred years after Antiochus Epiphanes had fulfilled Dan. viii. 11-13.

Section VIII. Chapter ix. The prayer of Daniel and the vision of the seventy weeks. These are weeks of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation reëstablished in everlasting righteousness. Verse 24. The seventy weeks are divided into seven, sixty-two, one. Verses 25-27.

1. In the seven weeks—forty-nine years—Jerusalem was to be rebuilt in “troubulous times.” This was fulfilled, as Ezra and Nehemiah record.

2. Sixty-two weeks—four hundred and thirty-four years thereafter—Messiah was to be cut off. This was fulfilled in the crucifixion of Christ. This, in turn, was followed by the destruction of Jerusalem. From that event on to the end wars are determined. (See also Matt. xxiv. 6, 7.)

3. Verse 27 deals with the last week. The “he” of verse 27 is the “prince that shall come” of verse 26, whose people (Rome) destroyed the temple, A. D. 70. He is the same with the “little horn” of chapter vii. (See Section VI, above.) He will covenant with the Jews to restore their temple sacrifices for seven years, but in the middle of that time he will break the covenant and fulfill Dan. xii. 11; 2 Thess. ii. 3, 4. Between the sixty-ninth week, when Messiah was cut off, and the seventieth week, when the “little horn” of chapter vii., the “man of sin” of 2 Thess. ii., and “beast out of the sea” of Rev. xiii., will run his awful course, intervenes this entire **church** age. It is a parenthesis not seen by the Old Testament prophets. Eph. iii. 1-10. Just when the seventieth week will begin to run is not known. It is identical with the “great tribulation,” Matt. xxiv. 15-28; “time of trouble,” Dan. xii. 1; “hour of temptation,” Rev. iii. 10.

Section IX. Chapter x. Daniel and the vision of the glory.

Section X. Chapters xi. to xii. The spirit of prophecy here returns to that which more immediately concerned Daniel and his royal masters—the near future of the empire in which he was so great a personage. Three kings were yet to follow in Medo-Persia. Then should come Alexander, the “mighty king” of Grecia. Verses 2, 3. His empire should be divided into four, as already predicted. The troublous course of affairs in the distintegrated Alexandrian empire is then traced down to verse 21. Here we have Antiochus Epiphanes, the “little horn” of chapter viii., again down to verse 36. His pollution of the sanctuary is again mentioned. From verse 36

the interpretation is of the final "little horn," "man of sin," "beast out of the sea." After his profanation of the sanctuary he puts his palace in Jerusalem. xi. 45. The great tribulation follows, xii. 1, and mention is made of the resurrections, verse 2. In the New Testament these are seen to be 1,000 years apart. Rev. xx. 1-6. One final time-note is given: From the profanation of the sanctuary by the man of sin to the end of the tribulation shall be 1,290 days.

Such is Daniel. Four world-empires, of which Rome shall be the last, are to run their course. Rome shall be divided and disintegrate. Meantime, and before Rome succeeds fully to the world-power, in the fragments of Alexander's empire Antiochus Epiphanes, a shadow-picture of the last great adversary, arises and runs his course. Messiah appears and is cut off. An interval unrevealed to Daniel, the church age, follows. To the world it is a long period of wars and desolations. At last, out of the ten kingdoms into which the once centralized Roman empire is divided, arises a fearful being who becomes earth's most remorseless tyrant and scourge. In the height of his career the Stone cut out without hands, Messiah, smites the whole fabric of Gentile sovereignty and it falls into ruin, to be followed by the kingdom of the God of heaven, the saints of the Most High, the millennium.

III. The Post-Exile Prophets.

LESSON XXXIX.

HAGGAI.

1. HISTORY OF THE PROPHET'S TIME.

The three post-exilic prophets, Haggai, Zechariah and Malachi, exercised their ministry among the feeble remnant of

about 50,000 Jews who returned from the Babylonian captivity after seventy years of bondage. The student should study carefully the books of Ezra and Nehemiah and the local and historical references in the three post-exilic prophets. Briefly, the remnant was in a condition of extreme weakness and even of peril. The task before them was the rebuilding of the wall and city of Jerusalem and the reestablishment of the national life and religion. It is but too evident that while there were many heroic sacrifices and much constancy on the part of some, the difficulties inseparable from such an undertaking were enhanced by divisions and covetousness among themselves. To hearten, rebuke and instruct this remnant the word of the Lord came by these prophets. To them also it was given to confirm the older predictions of future national greatness in the kingdom and to complete the Messianic prediction.

2. GENERAL REMARKS.

There is nothing of difficulty in the study of this brief prophecy which calls for a general discussion.

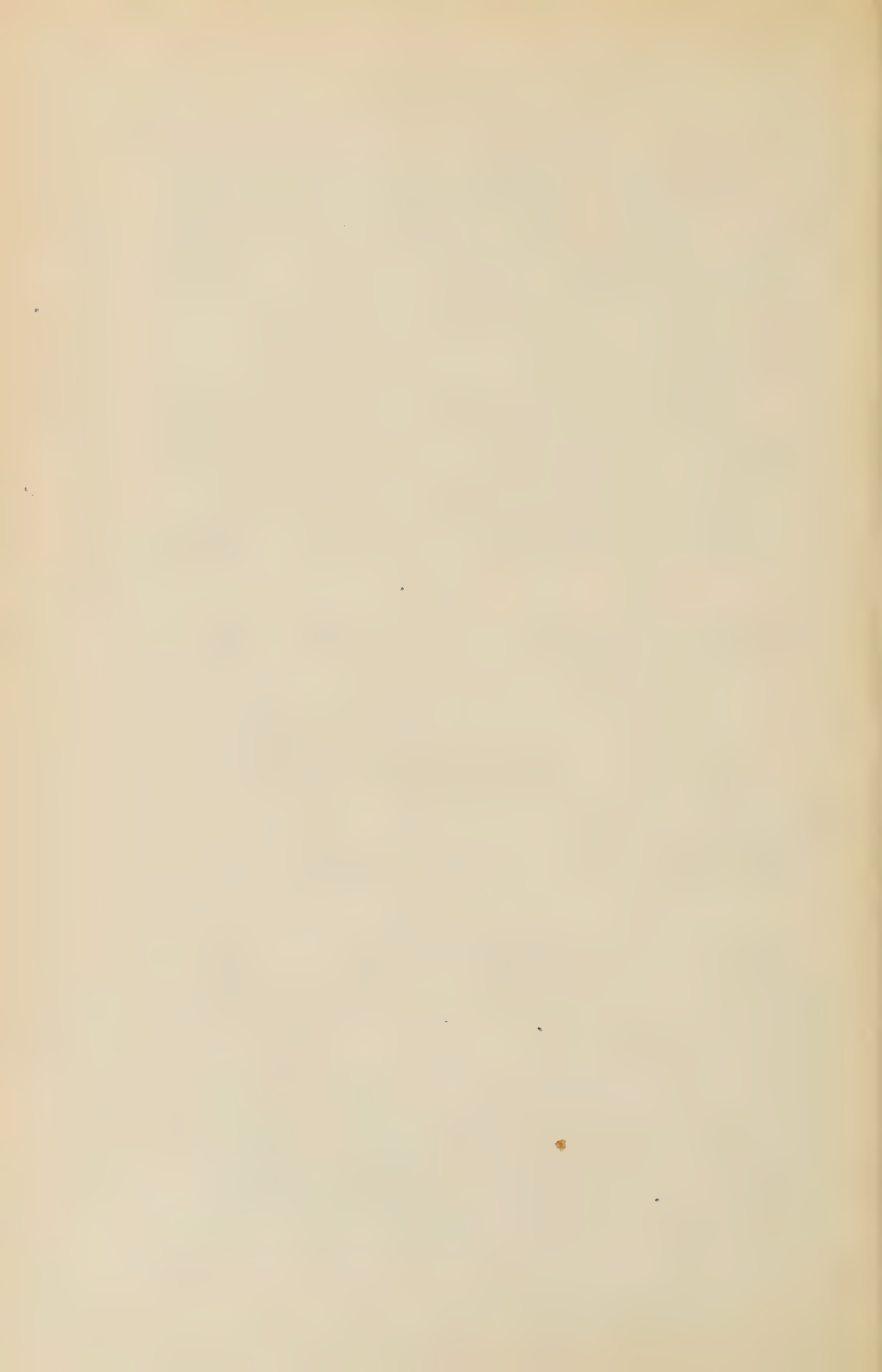
3. ANALYSIS OF THE BOOK.

The divisions of Haggai are marked by the formula, "came the word of the Lord by Haggai."

Section I. Chapter i. 1-2. This gives the event which occasioned the prophecy. Work had ceased on the temple and Haggai was sent to stir up the zeal of the people. See Ezra v. 1, 2.

Section II. Chapter i. 3-15. The prophet points out evidences of divine displeasure and the cause in the interrupted work of rebuilding the temple. The message proved effectual.

Section III. Chapter ii. 1-9. The prophet calls the old men who remembered Solomon's temple to witness to the new generation how greatly that structure exceeded the present in magnificence; and he then utters a prophecy (verses 7-9) which can only refer to the millennial temple described by Ezekiel. It is certain that the restoration temple and all subsequent structures including Herod's,



were far inferior in costliness and splendor to Solomon's. Verse 6 is quoted in Heb. xii. 26, 27. Verse 7, 'I will shake all nations' refers to the great tribulation and is followed by the coming of Christ in glory. Matt. xxiv. 29, 30. "The desire of all nations" is Christ.

Section IV. Chapter ii. 10-19. The prophet declares the uncleanness of the remnant and the consequent chastening of the Lord.

Section V. Chapter ii. 20-23. A magnificent reference to the victory of the Lord over the nations. (Rev. xix. 17-20; xiv. 19, 20; Zech. xiv. 1-3.) In that day the preciousness of faithful Zerubbabel should be manifested. This is identical with the thought of Mal. iii. 17.

LESSON XL.

The Post-Exile Prophets.—Continued.

ZECHARIAH.

I. HISTORY OF THE PROPHET'S TIME.

This is identical with that of Haggai (Lesson XXXIX.).

2. GENERAL REMARKS.

In Zechariah the student again encounters much symbolical teaching, not infrequently exceedingly difficult of interpretation. But these difficulties lie chiefly in the section of the prophecy which was most local and pertinent to his own time. Probably they were perfectly intelligible to his contemporaries. But when we reach the section devoted to the great Messianic predictions these peculiar difficulties almost wholly disappear.

3. ANALYSIS OF THE BOOK.

Zechariah falls into two broad and evident divisions:

Section I. Chapters i. to viii.

Section II. Chapters ix. to xiv.

But within these obvious divisions it is difficult to make a closer analysis. As with Isaiah, any local incident may furnish the occasion for a far-reaching Messianic, or national, prediction. For the help of the student the following synopsis is given instead of a long and confusing analysis:

Chapter i. An exhortation to the restored remnant, based upon the former sins of Israel and the resultant chastisements. The former prophets warned the fathers, but they did not heed. Three months later the prophet saw a vision. Verse 10 explains it. The earth was at ease under its Gentile rulers, and this very ease and satisfaction in and with a fallen state which was to God a mere welter of wickedness and confusion was displeasing to Him. **He was jealous for Jerusalem.** The student should bear in mind that the plan of God for the government of this world makes Jerusalem, not Nineveh, or Babylon, or Athens, or Rome, the capital. A paraphrase of verses 15 and 16 would be: "And I am displeased with the heathen [Gentiles] that are at ease; for I was but a little displeased [with my people Israel] and they helped forward the affliction [of them]. Therefore [because these Gentiles are so ready to afflict my people] I am returned to Jerusalem with mercies [in bringing back this remnant] and [this is but a feeble foretaste of what I shall do for Jerusalem in the kingdom age for] my house shall [then] be built in it," etc. Then follows the vision of the four horns, explained in verse 19 as being the four great Gentile world-powers. (See Dan. ii. and vii.) The carpenters stand for the final wasting of the Gentile dominion.

Chapter ii. The prophecy of the future exaltation of Jerusalem in the kingdom age.

Chapter iii. Joshua was the high priest of the restored remnant in the prophet's day. He is shown as justified,

indeed, but in contrast with the Branch in whose day the iniquity of the land should be removed and the people established in peace and plenty.

"The Branch" is a prophetic name for Messiah, the Christ. He is the "Branch of Jehovah," signifying His deity (Isa. iv. 2), answering to the Gospel according to John; "the man whose name is the Branch" (Zech. vi. 12), answering to Luke; "my Servant the Branch" (Zech. iii. 8), answering to Mark; and the "Branch of David" (Jer. xxiii. 5), answering to Matthew. Just as Joshua had been cleansed and made fit to be a priest, so Israel, when the Branch should be manifested, should be cleansed and made fit to be used of God for earthly blessing.

Chapter iv. This chapter brings into view the blessing of the whole earth. The primary reference is to the temple then building by Zerubbabel under great discouragement. "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." That the scene is also prophetical as regards the distant future is clear from Rev. xi. 1-8.

Chapter v. The vision of the flying roll and of the ephah. The former indicates the judgment of God upon the wicked; the latter, more obscure, seems to remind Judah that the present restoration is incomplete, being under an authority whose seat is Babylon, not Jerusalem.

Chapter vi. The horses are an obscure reference to the Gentile powers. There is great simplicity from verse 10. Here the prophecy is of Messiah, who shall be an enthroned Priest.

Chapter vii. Again the prophet is bidden to remind the people, by reference to former days, of the importance of prophetic warnings. But the warning goes farther. It declares the divine opinion of mere externalities—fastings, praying "before the Lord," *i. e.*, in the temple. "It is a mistake religious man is ever making, that God must be pleased with him if he attend to outward forms and ceremonies." (Dennett.)

Chapter viii. One of the most magnificent strophes in

all prophecy. It transports us into the millennium (verses 1-17) and shows (verses 18-23) **how** the blessing shall reach the Gentiles, namely, through the Jews.

Chapter ix. The eighth chapter having shown the blessedness of millennial peace, the prophet in the ninth returns and traces, as it were, the steps by which that peace is brought in. First, as in all the prophets, the near nations are seen under judgment. There is here an instance of that which has been often noted, a **precursive fulfillment**. The invasion of the Greeks under Alexander wasted the cities mentioned in the precise order here given, but the prediction is yet to have a larger fulfillment in the scenes of war and desolation in the Holy Land, in which the present age will close and in the midst of which Messiah will appear, as recorded in chapter xiv.

Chapter x. The "latter rain" is the effusion of the Spirit predicted by Joel. Pentecost was part of that—the "early rain." The beginning of the kingdom is to be marked by the "latter rain;" the "residue of Spirit." (See xii. 10) The rest of the chapter refers to the regathering of Judah.

Chapter xi. The two symbolic staves, "beauty" and "bands," should rather be "graciousness" and "union" the first signifying God's attitude toward His people; the second, His purpose to reunite Judah and Israel. In all this the prophet personates Christ, as we know from the quotation of verses 12, 13 in Matt. xxvii. 10. Christ at His first advent came with "graciousness" to effect "union." He was rejected and sold for a slave's price, thirty pieces of silver.

Chapter xii. The scene is now Jerusalem, in the day when all nations shall be gathered against her (xiv. 2) and when the Lord shall appear for her deliverance. Afterward the Spirit will be poured out, and convicted Judah, seeing the Pierced One, will sorrow unto repentance. The time is the very earliest days of the future kingdom.

Chapters xiii. and xiv. continue and complete the picture

of the glorious appearing of the Lord (Matt. xxiv. 29, 30, etc.), His victory over the nations, the regathering and conversion of Judah and Israel, and the establishment of the millennial kingdom.

Zechariah thus sums up all prophecy:

1. He interprets the past chastisements of Israel.
2. He predicts the first advent of the King (ix. 9).
3. The rejection and crucifixion of the King (xi. 12, 13; xiii. 6, 7).
4. The glorious second advent of the King (xiv. 3-5).
5. The full establishment of the kingdom.

LESSON XLI.

The Post-Exile Prophets.—Concluded.

MALACHI.

1 HISTORY OF THE PROPHET'S TIME.

Malachi probably prophesied during the absence of Nehemiah at the court of Artaxerxes (Neh. xiii. 6), during which time there was much confusion and backsliding.

2 GENERAL REMARKS.

The prophecy is so simple that it can scarcely be necessary to offer any general remarks.

3 ANALYSIS OF THE BOOK.

The book is in four natural divisions:

Section I. Introduction. i. 1-5. The love of God for Judah.

Section II. Denunciation of the sins of the priests. i. 6 to ii. 9.

Section III. Denunciation of the sins of the people.
ii. 10 to iii. 18.

Section IV. The day of the Lord.

The Messianic promises are:

Chapter iii. 1-3. The Messenger of the Covenant.

Chapter iv. 2. The Sun of Righteousness.

Both references are to His second advent, at the end of the tribulation. That coming will be preceded by the sending of Elijah, of whom John Baptist was the adumbration. (iv. 5. 6: Rev. xi. 3-6.)

EXAMINATION.

SECTION II, PART 4.

THE PROPHETICAL BOOKS.

Before beginning this examination read Instructions to Students, page 4.

1. Describe the function and office of an Old Testament prophet.
2. Give references to the writings of Isaiah, Jeremiah, Joel and Zechariah to illustrate the various phases of the prophetic ministry.
3. Write from memory the names of the writing prophets of the Old Testament.

4. What is meant by "Israel" in distinction from Judah?
5. Write from memory the names of the prophets of Israel before the exile.
6. Who prophesied to Israel during the exile?
7. Has the exile of Israel yet ended?
8. Where are the ten tribes now?
9. Write from memory the names of the prophets of Judah before the exile.
10. How long was Judah left in the land after the deportation of Israel?
11. Write from memory the names of the prophets of the exile.
12. Of what tribes were they?
13. Write from memory the names of the post-exile prophets.
14. Of what tribes were they?
15. Write from memory the great themes of *predictive* prophecy.
16. Give references to the writings of Isaiah, Jeremiah, Ezekiel, Hosea and Zechariah to illustrate each of these themes.
17. Give three references to illustrate predictions which have double fulfillments.
18. Give references to Old Testament prophecies of the church.
19. Give the list of subjects about which Jeremiah utters predictions.
20. What proof is there that Jonah was a real person, and that the book is historical?
21. Of what tribe was Amos?
22. What does he predict concerning the future of the Jews?
23. Which of his prophecies refers to Christ?
24. Of what tribe was Hosea?
25. Which of his predictions have been fulfilled?
26. What has Hosea to say of the ultimate future of the Jewish people?
27. Who were the Edomites?
28. What prophet first mentions "the day of the Lord?"
29. What is the character of the "day of the Lord?"
30. Who among the Old Testament prophets describes the "day of the Lord" most fully?
31. Has the "day of the Lord" yet come?
32. Give the passages in Isaiah referring to Christ.

33. What does Isaiah say concerning the establishment of Christ's kingdom as to:

- (1) The king's ancestry?
- (2) The nature of His rule?
- (3) The place of His rule?
- (4) The capital of the kingdom?

34. What does Isaiah say as to the purpose of the sufferings of Christ?

35. Of whom is "the remnant" composed?

36. Give passages in the prophets which speak of "the remnant" in the times before Christ?

37. Give passages which refer to the remnant in times yet future.

38. What is the distinction between "the acceptable year of the Lord" and "the day of vengeance" in Isaiah lxi.?

39. State in your own words the substance of Micah's description of the future kingdom.

40. What great prophecy concerning Christ does Micah utter?

41. What great doctrinal sayings are found in Habakkuk?

42. What does Zephaniah say of "the day of the Lord?"

43. When did Jeremiah's ministry begin?

44. How long continue?

45. State briefly in your own words the personal history of Jeremiah.

46. Give your estimate of Jeremiah's character.

47. Describe in your own words what is predicted in Jer. xxiii.

48. Where did Ezekiel prophesy?

49. What are the living creatures of Ezekiel's prophecy?

50. Where are seraphim mentioned in the prophets?

51. In what respects are they like cherubim?

52. What is said (giving chapter and verse) of David in Ezekiel?

53. Give in your own words an explanation of Ezek. xxxvii.

54. To what period of time does Ezek. xl.—xlviii. refer?

55. Who was Daniel?

56. Where did he prophesy?

57. Give your estimate of his character?

58. Is there anything in his writings to indicate that he was a sinner?

59. When did the "times of the Gentiles" begin?

60. When are they predicted to end?

61. What is meant by "times of the Gentiles?"
62. What world-monarchies are signified by the vision of Nebuchadnezzar?
63. How does this differ from the beast-vision of Daniel?
64. What is the last of the four great world-empires?
65. What is its final form?
66. When does the God of heaven set up His kingdom?
67. What means are to be taken to set up the kingdom?
68. Has the image been smitten as yet?
69. Are Jews or Gentiles supreme in government on the earth now?
70. What does Daniel say of a personage called "little horn?"
71. Does he speak of more than one "little horn?"
72. Had the "abomination of desolation" been seen in the holy place up to the time of Christ?
- 72b. Give in your own words an interpretation of Dan. ii.
73. Give the explanation of Dan. vii.
74. To whom did the post-exile prophets minister?
75. Who is "the Branch" of Zech. iii.?
76. Who is meant by "the man that is my fellow" of Zech. xiii.
77. What do the post-exile prophets say concerning the events of "the day of the Lord?"
78. Does Zechariah predict in more than one passage the advent of Christ?
79. Have both been fulfilled?
80. Give in your own words the order of predicted events in Zech. xii., xiii., xiv.
81. Describe in your own words the testimony of the prophets concerning a coming kingdom as to:
 - (1) The king.
 - (2) The place of rule.
 - (3) The subjects of the kingdom.
 - (4) The way the kingdom is to be set up.
 - (5) What precedes the kingdom.
82. Describe in your own words the prophetic predictions concerning Christ as to:
 - (1) The place of His birth.
 - (2) His ancestry.
 - (3) The cause of His sufferings.
 - (4) The nature of His exaltation.

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